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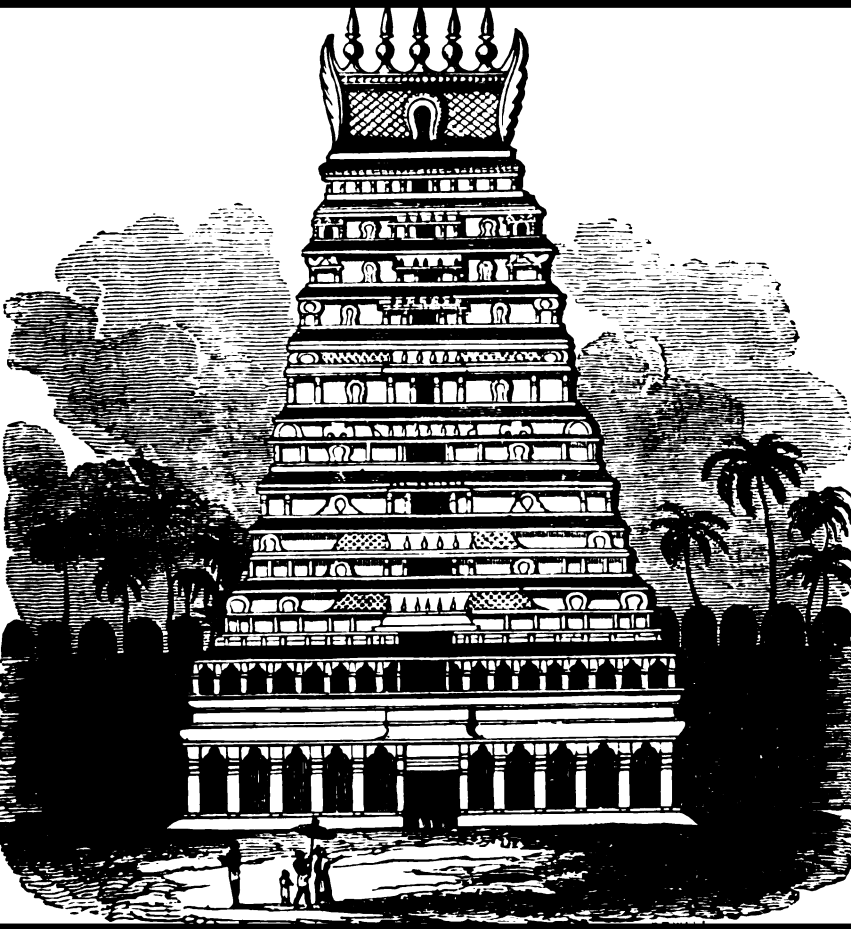

Travels in south-eastern Asia, embracing Hindustan, Malaya, ...

Howard Malcolm

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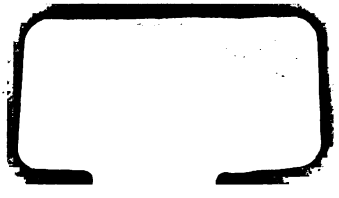

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Bengallee.

তোমাকে আশীর্বাদ করিব, ও তোমার নাম বিখ্যাত করিব, এব· তুমি

Burman: used also with a few additions & alterations for Karen & Peguan.

။လူများတို့သည်မြေ၌လင်း၍ ယောသဟန်သည်ခရစ်တော

Persian.

و ضی نواب موصوف گذرانید هولکر بهادر پرسید

Arabic.

گهاسونکے پیدا ہونے کا کیا سبب هی کچهه بهی فهم میں

Teloogoo or Telinga.

ఏలి న దమనుమ్ను తెలిమ పర చేద్రె మున్నది

Tamul.

பும அவனுக்கு ஒருகுமாரனைபிறந்துஇவன் தன்

Asamese in Roman letters.

Ḥáwadhán huá, án mánúhor ágot ḥíhonte

Siamese.

๏ คำปฤษหนาเปรียบความ ฯ

Burman Pali.

[illegible]

Siamese Pali & Cambojan.

[illegible]

Armenian.

Մի ուլէք չարի դէպ հատուցանէք

Oriya or Orissa.

ଅବଶ୍ୟ ସବୁ ଓହ୍ୱ ଦରଓକ ଗମନ ॥

Bugis.

[illegible]

Javanese.

[illegible]

*Chinese.**

乖離巢而忘反若慮耳彼葉外出

*Japanese.**

ヲヱタチノチカニヲラス。

* to be read from top to bottom.

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TRAVELS

IN

SOUTH-EASTERN ASIA,

EMBRACING

HINDUSTAN, MALAYA, SIAM, AND CHINA;

WITH NOTICES OF

NUMEROUS MISSIONARY STATIONS,

AND A FULL ACCOUNT OF

THE BURMAN EMPIRE;

WITH

DISSERTATIONS, TABLES,

ETC.

BY HOWARD MALCOM.

"Homo sum; humani nihil a me alienum puto."—A.....TERENCE.

IN TWO VOLUMES.

VOL. II.

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A HOT and disagreeable passage of seventeen days from Rangoon, in a small schooner, brought me to Calcutta, September 20, 1836. The vessel, being loaded with timber and stick-lac, had plenty of scorpions and centipedes. Twice, on taking a clean shirt out of my trunk, I found a centipede snugly stowed in it. Having several times caught scorpions on my mattress at night, we undertook a general search, and on the under side of the cabin table, discovered a nest of twenty or thirty. I had written here constantly for a week, with my knees pressed up hard against the edge, to keep me steady, and felt truly thankful to have been unmolested. Several of the females had white leathery bags attached to them, about the size of a grape, full of young ones, scarcely bigger than a pin's head.

The constant increase of the sands at the mouth of the Hoogly, and the absence of any landmark, renders the approach always

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a matter of some anxiety. The floating light is stationed out of sight of land, and the tails of the reefs, even there, are dangerous. When the shores are at length discerned, their dead level and unbroken jungle, without any sign of population, and the great breadth of the river, gives the whole an aspect excessively dreary, well suiting to one's first emotions on beholding a land of idolatry.

Saugor Island, which is first coasted, is famed for being the spot where many infants and others are annually immolated. The Hoogly, called by the natives *Ba-gir-a-tee*, being considered the true mouth of the Ganges, and the junction of this sacred stream with the ocean being at Saugor, great sanctity is attached to the place. A few devotees are said to reside on the island, who contrive for a while to avoid the tigers, and are supported by the gifts of the boatmen, who cherish great faith in the security they are supposed to be able to confer. An annual festival is held here in January, which thousands of Hindus attend, some even from five or six hundred miles. Missionaries often embrace this opportunity of preaching and distributing tracts. As a sample of these efforts, the following extract from the journal of the late Mr. Chamberlain* will be interesting.

"Gunga Saugor. — Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sand-bank and in the jungle; the oars of the boats being set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has been raised in a very few days, full of streets, lanes, bazars, &c., many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing and making salams, and spreading their offerings of rice, flowers, &c. on the shore, for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken

* The life of this brother, by the Rev. Mr. Yates, of Calcutta, is every way worthy of perusal, and ought to be reprinted in America. It is a large octavo, and might be somewhat curtailed; but the abridgment, by the American Sabbath School Union, though suitable for their purpose, is too meagre for general circulation.

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hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this, they say, cleanses them from all sin: this is very great holiness. In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed. But the Company have now placed sepoys along the side, to prevent this. A European sergeant and fifty sepoys are here now for that purpose."

The veneration paid by Hindus to this river, is almost incredible. Descending from a height of fifteen thousand feet above the level of the sea, and running a course of fifteen hundred miles, it receives, in every part, the most devoted homage. The touch of its water, nay, the very sight of it, say the Shasters, takes away all sin. Its very sediment is counted a remedy for all diseases. If it fails, they are not undeceived; for they say the man's time has come, and there is no remedy for death. Drowning in it is an act of great merit. Thousands of sick persons endure long journeys, that they may die upon its banks. Its water is sworn upon, in courts of justice, as the Bible is, in ours. From 50,000 to 200,000 persons assemble annually at certain places, of whom many are crushed to death in pressing to bathe at the propitious moment. Still more die on the road, of poverty and fatigue. No man, acquainted with the history of Hindustan, can sail upon these bright, unconscious waters, without being filled with sorrowful contemplations.

That the scenery here has been described in such glowing colors, can only be accounted for, by considering that the writers had been for months immured in a ship, and that, having previously seen no country but their own, every thing *foreign* became deeply interesting. The boats which come off, of strange construction; the "dandies," with their dark bronze skin, fine Roman features, perfect teeth, and scanty costume; the Sircars, which board the ship with presents of fruit, dressed in graceful folds of snow-white muslin, — are indeed objects of interest, and form fruitful topics for journals and letters, to young travellers. As to the river itself, at least in the lower part of its course, none could be more dull and disagreeable.

As the ship ascends the river, (generally a slow and difficult process,) objects of interest multiply. Fishermen's villages and scattered huts appear on each side, imbosomed in stately palms. Trees, of shapes unknown before, fields of sugar-cane, wide levels of paddy ground, and a universal greenness, keep up an interest, till, on reaching Gloucester, European houses begin to

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be seen, and the ear once more catches the sounds of machinery and commerce. The cold emotions of wonder, and the pain of reflecting that one has arrived in the regions of degradation and idolatry, now give place to a sense of exhilaration and homeness. On every side is evidence of the presence of those who stand with the highest among the civilized, the free, the scientific, and the religious nations of the earth. Hope portrays the future, benevolence stands ready to act, and discouragement is cheered by assurance of coöperation.

At length, in passing a bend in the river, called "Garden Reach," a superb array of country-seats opens on the eastern bank. Luxury and refinement seem here to have made their home. Verdant and quiet lawns appear doubly attractive to a voyager, weary of ocean and sky. Buildings, coated with plaster, and combining Grecian chasteness with Oriental adaptation, lift their white columns amid noble trees and numerous tanks. Steamboats, budgerows, and dingeys, ply about upon the smooth water. The lofty chimneys of gas-works and factories rise in the distance, and every thing bespeaks your approach to a great city.

We passed just at sunset. The multiform vehicles, for which Calcutta is famous, stood before the doors, or rolled away through the trees, followed by turbaned servants in flowing muslin. Ladies and children, with nurses and bearers, lounged along the smooth paths, and it was difficult to realize that this beautiful climate should prove so insidious. The general observation, however, is, that death owes more victims to high living, indolence, exposure at night, fatigue in shooting excursions, &c., than to the positive effects of climate. Indeed, some affirm India to be as salubrious as England, and the aspect of some who have been long in the country would seem to countenance the assertion.

A farther advance brings an indistinct view of the fort and the fine buildings of the Chouringy suburb, all presented in one great curve, which is soon relinquished for a more minute and inquisitive contemplation of "the course." This is a broad road on the bank of the river, passing round the esplanade and fort, to which the English residents drive every evening at sunset. As every clerk in the city keeps his buggy or palankeen carriage, the crowd of vehicles rivals that at Hyde Park. The sight is even more imposing. Most of the higher classes use stately landaus, or open barouches; and the ladies are without bonnets. Crowds of gentlemen are on horseback. Indian side-runners

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give a princely air to the slow procession. The shipping of every nation, the clear horizon, the noble fort, the city front, the pleasure-boats, the beautiful ghauts, &c., make it a scene which always pleases; and the citizens repair thither from day to day, and from year to year, without weariness or satiety.

On passing Garden Reach, the river becomes covered with boats, of every conceivable form, from which a dozen different languages meet the ear. A multitude of vessels lie at anchor; steam-engines pour from their towering chimneys volumes of smoke; beautiful ghauts slope into the water; palankeens, tonjons, buggies, coaches, phaëtons, gares, caranches, and hackaries, line the shore, and before us spreads out the great city, containing, with its suburbs, almost a million of souls.

All who die in or beside the river, and even those whose dead bodies are committed to it, being deemed certain of future bliss, multitudes are brought to die upon the banks, or are laid at low water on the mud, whence the return of the tide washes them away. These and the half-consumed relics from the funeral pile, in every variety of revolting aspect, are continually floating by. Government boats ply above the city to sink these bodies; but many escape, and we daily saw them float by, while vultures stood upon them, contending for the horrid banquet.

There being no wharves or docks, you are rowed to a ghaut in a dingey, and landed amid Hindus performing their oblutions and reciting their prayers. No sooner does your boat touch the shore, than a host of bearers contend for you with loud jabber, and those whom you resist least, actually bear you off in their arms through the mud, and you find yourself at once in one of those strange conveyances, a palankeen. Away you hie, flat on your back, at the rate of nearly five miles an hour, a chatty boy bearing aloft a huge palm-leaf umbrella to keep off the sun, whom no assurances that you do not want him will drive away, but who expects only a pice or two for his pains. The bearers grunt at every step, like southern negroes when cleaving wood; and though they do it as a sort of chorus, it keeps your unaccustomed feelings discomposed.

Arrived at the house, you find it secluded within a high brick wall, and guarded at the gate by a durwan, or porter, who lives there in a lodge, less to prevent ingress, than to see that servants and others carry nothing away improperly. The door is sheltered by a porch, called here a veranda, so constructed as to shelter carriages — a precaution equally necessary for the rains

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and the sun. The best houses are of two stories, the upper being occupied by the family, and the lower used for dining and store rooms. On every side are contrivances to mitigate heat and exclude dust. Venetian blinds enclose the veranda, extending from pillar to pillar, as low as a man's head. The remaining space is furnished with mats, (tatties,) which reach to the floor, when the sun is on that side, but at other times are rolled up. When these are kept wet, they diffuse a most agreeable coolness.

The moment you sit down, whether in a mansion, office, or shop, a servant commences pulling the punka, under which you may happen to be. The floor is of brick and mortar, covered with mats, the walls of the purest white, and the ceilings of great height. Both sexes, and all orders, dress in white cottons. The rooms are kept dark, and in the hottest part of the day shut up with glass. In short, every thing betrays a struggle to keep cool.

Another great contest seems to be against ants. You perceive various articles of furniture placed upon little dishes of water or quick-lime, without which precaution every thing is overrun. White ants are most formidable; for from those it is impossible wholly to guard. They attack every thing, even the beams in the houses. A chest of clothes, lying on the floor a day or two only, may be found entirely ruined. A mere pinhole appears in your precious quarto — you open it, and behold a mass of dust and fragments!

The number of servants, and their snowy drapery, huge turbans, stubby mustachios, bare feet, and cringing servility, form another feature in the novel scene. Partly from the influence of caste, but more from indolent habits, low pay, and the indulgence of former masters, when fortunes were easily made, they are appointed to services so minutely divided as to render a great number necessary. The following list, given me by a lady long in India, not only illustrates this peculiarity, but shows how large opportunities private Christians possess of doing good to natives even beneath their own roof. A genteel family, not wealthy, must have the following domestics:—

Kánsuma — a head servant, butler, or steward; *Kit-mut-gár* — table-servant; *Musálche* — cleans knives, washes plates, and carries the lantern; *Bóbagee* — cook; *Surdar* — head bearer, cleans furniture, &c.; *Bearer* — cleans shoes, and does common errands, (if a palankeen is kept, there must be at least eight of these,) pulls punka; *Ábdar* — cools and takes care of water; *Meeta* — man sweeper; *Metráne* — female sweeper; *Ayah* — lady's maid, or nurse; *Durwán* — gate-keeper; *Molley* —

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gardener; *Dirgey* — tailor; *Dobey* — washerman; *Garee-walla* — coachman; *Syce* — groom, one to every horse, who always runs with him; *Grass-cutter* — cuts and brings grass daily, one to each horse; *Guy walla* — keeper of the cow or goats; *Hurkaru* — errand boy or messenger; *Sircar* — accountant, or secretary; *Chuprasse* — carries letters, and does the more trusty errands; *Chokedar* — watchman; *Cooley* — carries burdens, brings home marketing, &c.; *Bheestie* — to bring water. Of gardeners, maids, table-servants, nurses, &c., there of course must often be several. It is generally necessary to have part of these Mussulmans, and part Hindus; for one will not bring some dishes to the table, and the other will not touch a candlestick, &c. If a child makes a litter on the floor, the ayah will not clean it, but calls the metrane.

A walk into the native town, produces novel sights on every side. The houses, for the most part, are mere hovels, with mud floors and mud walls, scarcely high enough to stand up in, and covered with thatch. The streets are narrow, crooked, and dirty; and on every neglected wall, cow dung, mixed with chaff, and kneaded into thin cakes, is stuck up to dry for fuel. The shops are often but six or eight feet square, and seldom twice this size, wholly open in front, without any counter, but the mat on the floor, part of which is occupied by the vender, sitting cross-legged, and the rest serves to exhibit his goods. Mechanics have a similar arrangement.

Barbers sit in the open street on a mat, and the patient, squatting on his hams, has not only his beard, but part of his head, shaved, leaving the hair to grow only on his crown. In the tanks and ponds are dobies slapping their clothes with all their might upon a bench or a stone. Little braminy bulls, with their humped shoulders, walk among the crowd, thrusting their noses into the baskets of rice, gram, or peas, with little resistance, except they stay to repeat the mouthful.* Bullocks, loaded with panniers, pass slowly by. Palankeens come bustling along, the bearers shouting at the people to clear the way. Pedlers and hucksters utter their ceaseless cries. Religious mendicants, with long hair matted with cow dung, and with faces and arms

* These are individuals turned loose when young, as offerings to an idol, which are thenceforth regarded as sacred. Though no one looks after them, their privileged mode of life keeps them in good order; and, mixing so much among crowds, from which they meet no ill treatment, makes them perfectly gentle.

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smeared with Ganges mud, walk about almost naked, with an air of the utmost impudence and pride, demanding rather than begging gifts. Often they carry a thick triangular plate of brass, and, striking it at intervals with a heavy stick, send the shrill announcement of their approach far and near. Now and then comes rushing along the buggy of some English merchant, whose syce, running before, drives the pedestrians out of the way; or some villanous-looking caranche drags by, shut up close with red cloth, containing native ladies, who contrive thus to "take the air."

No Englishmen are seen on foot, except the very poorest, as it is deemed ungenteel; nor native women, except of the lowest castes. Costumes and complexions, of every variety, move about without attracting attention — Hindus, Mussulmans, Armenians, Greeks, Persians, Parsees, Arabs, Jews, Burmans, Chinese, &c. &c.; bheesties, with leather water-sacks, slung dripping on

A Bheestie.

their backs, carry their precious burden to the rich man's yard, or hawk it along the street, announcing their approach by drumming on their brass measure. Snake-charmers, jugglers, and blind musicians, gather their little crowds. Processions are almost always abroad in honor of some idol, or in fulfilment of some promise; making all possible clamor with voices, drums, cymbals, and trumpets. Women carry their children astride on their hips. Wretched carriages, drawn by more wretched ponies, jingle along, bearing those who have long walks and moderate means. Women crowd about the wells, carrying water on their hips in brass jars. Children run about

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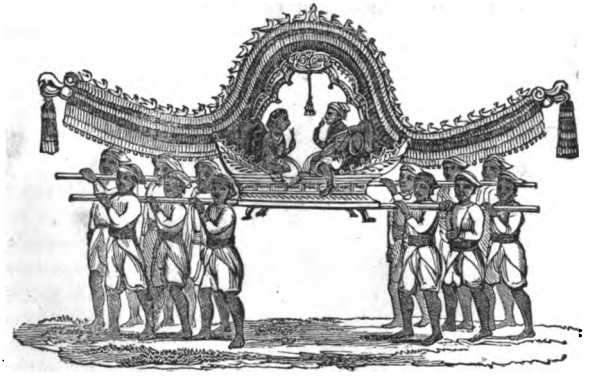
stark naked, or with a thin plate of silver or brass, not larger than a tea-cup, hung in front by a cord round the hips. Mud-holes, neglected tanks, decaying carcasses, and stagnant ditches, unite with fumes of garlic, rancid oil, and human filth, to load the air with villanous smells. The *tout ensemble* of sights, sounds, and smells, is so utterly unlike any thing in any other part of the world, that weeks elapse before the sensation of strangeness wears away.

Woman carrying Water.

My residence with Mr. Pearce on the circular road, which is a principal thoroughfare, afforded continual opportunity of observing native character and habits. A spectacle of frequent recurrence was the wedding procession of young children, affianced by their relations. Music and many torches dignify the procession. The girl is often carried in a palankeen, and the bridegroom on horseback, held by a friend. Sometimes the little things are borne in a highly-ornamented litter, as in the engra-



Part of a Wedding Procession.

ving. It is always affecting to think that if the poor little boy die, his betrothed is condemned to perpetual widowhood. Many of these, as might be expected, become abandoned characters.

One is constantly struck with the excessive cruelty displayed

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toward oxen and horses by the natives; so strongly contrasting with the tenderness of Burman drivers. The cattle are small, lean, and scarred all over with the brands and fanciful figures of their owners. Poor in flesh, and weak, they are urged with a large stick, and by twisting the tail, in the most violent manner. The heavy blows were continually sounding in my ears, and, with the creaking of the wheels, which are never greased, keep up an odious din. The horses of their miserable caranches fare no better — the driver scarcely ever suffering his whip to repose.

I saw many funerals, but none in which any solemnity or pomp prevailed. The body, without a coffin, was carried on its own paltry bedstead by four men, covered merely with a sheet; a few followers kept up a wailing recitative, and beat upon small native drums. The body was thus conveyed to the place of burning, or thrown into the Ganges.

Close to my residence was one of those numerous tanks resorted to in this city, not only for drinking-water, but ablutions of all sorts. Every hour in the day some one was there bathing. Those who came for water, would generally walk in, and letting their jar float awhile, bathe, and perhaps wash their cloth; then filling their vessel, bear it away with dripping clothes. Some dobeys, or washermen, resorted thither, whose severe process fully accounted for the fringes constantly made on the edges of my clothes. Without soap or fire, they depend on mere labor; standing knee deep in the water, and gathering the end

Washerman.

of a garment in their hand, they whirl it over their head, and bring it down with great force upon a stone or inclined plank, occasionally shaking it in the water. They spread out the articles on the hot sand, and a powerful sun enables them to present clothes of snowy whiteness.

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My stay in the city included several annual festivals, of which one was the *Door-ga Poo-ja*, which commenced on the fifteenth of October, and lasted till the nineteenth. The whole population unites in this celebration, and the government offices are closed. It is in honor of Bhagabâtee, wife of Seeb, who is called Doorga, from her having destroyed a dreadful giant of that name, who had subdued most of the gods.

The first day is spent in waking up Doorga, and other gods, who are supposed to have slept since the festival of Shayan Ekadashee. The second day, vows are made, and offerings of water, flowers, sweetmeats, &c., are presented. The third day is occupied with ceremonies to bring the soul of Doorga into the image. To effect this, the priest repeats prayers, offers incantations, and touches the eyes, cheeks, nose, breast, &c., of the image with his finger. The image now becomes an object of worship, and crowds offer it divine honors, presenting at the same time large quantities of fruits, clothing, and food; which, of course, are perquisites to the Brahmins. The fourth day streams with the blood of animal sacrifices. The worshippers dance before the idol, smeared with gore; drums beat; and shouts rend the air. The heads only of the victims are offered, the worshippers eating the carcasses, and rioting in strong drink. Such Hindus as worship Vishnu, not being permitted to shed blood, offer pumpkins, melons, sugar-cane, &c., which are cut in two with the sacrificial knife, that the juice may flow forth. All these days, the image is kept in the house, and the services performed in interior courts, so that the streets show little confusion or stir. The evenings are occupied with songs and dancing, often of an indecent character.

The last and great day brings the goddess abroad, carried in triumph upon the shoulders of men, to be thrown into the river. Crowds follow with shouts; bands of music accompany each group; and towards sundown the streets are literally full of these processions. I rode to the margin of the river, at that time, to witness this part of the festival; and during the stay of a single hour, scores of images were thrown in at that place. Above and below, the same scenes were enacted.

These exhibitions not only present Doorga, but several other images, often as large as life, very handsomely moulded, of wax, clay, or paper. Under an ornamented canopy stands the goddess, stretching out her ten arms, each of which has an occupation. One transfixes with a spear the giant Mahisha; others hold implements of war, flowers, sceptres, &c. Beneath her

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feet is a lion, tearing the said giant; and on each side are her sons, *Kartik* and *Ganesh*. The whole is borne on a frame or bier, requiring twenty or thirty bearers. The group is generally got up with much skill, and no little ornament, some of which is really tasteful and costly. Vast sums are expended at this festival by all ranks, amounting, in some cases, even to twenty or thirty thousand rupees! Almost every respectable family makes one of these objects, and lavishes on it considerable expense. The offerings, the music, the feast, and still more, the gifts to Brahmins, make up a heavy cost. I could not help observing, that the men employed to cast the fabric into the river, no sooner got a little way from the shore, in the boat, than they began to rifle the goddess of her muslins, plumes, and gilded ornaments, so that often nothing but a mere wreck was thrown overboard.

Calcutta being the focus of religious intelligence for all the East, and the seat of numerous missionary operations, I was not sorry that no vessel offered for my next port of destination, for two months. It gave me an opportunity of visiting the charitable, literary, and religious institutions; attending the various churches, and several anniversaries; mingling with ministerial society, committees, and conferences; and gathering no small amount of information from the best sources. I shall, however, only note here such as will interest the general reader.

One of my first visits was to the school of the Scottish General Assembly, founded by Rev. Mr. Duff, and now under the care of Rev. Messrs. Mackay and Ewart. It occupies a large brick building, enclosing a quadrangular court, formerly the residence of a wealthy Baboo, and standing in the midst of the native town.* It has existed about six years, and now numbers about six hundred and thirty-four pupils; boys, mostly under fourteen years. They are all Bengalees and Hindus, generally of the higher castes, and many of them Brahmins. Many have been in the school from the commencement. They purchase their own school-books, and receive no support from the school; but the tuition is gratis. There are five ushers, besides twelve or fifteen of the more advanced scholars, who act as assistant teachers. The instruction is wholly in the English language. I examined several classes in ancient and modern history, mathematics, astronomy, and Christianity; and have never met classes show-

* A new building, capable of accommodating 1000 pupils, has since been erected on Cornwallis Square.

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ing a more thorough knowledge of the books they had studied. Nearly all of the two upper classes are convinced of the truth of the gospel, and went over the leading evidences in a manner that, I am sure, few professors of religion in our country can do. Some six or seven pupils have given evidence of a work of grace in their heart; a few of which have made a profession of religion.

A few weeks after, I had the pleasure of attending the public annual examination of this school, held in the town hall, a truly noble building. I never witnessed a better examination. The pupils were often led away from the direct subject, by gentlemen present, and in every case showed a good insight into the subject they had studied. Several excellent essays were read in English, wholly composed by the scholars, two of which were of special cleverness; one in favor of caste, the other against it. The former received some tokens of applause from the Europeans, for the talent it displayed; but not a native clapped. On the conclusion of that against caste, the whole mass of pupils burst out into thundering applause! This incident is worthy of note, as showing the waning influence of Brahma.

The Benevolent Institution, instituted thirty years ago by the Serampore Missionaries, has continued without interruption; imparting the English language and English literature, on the Lancasterian plan, to an average of three hundred pupils. Several times that number have left the school with more or less education, many of whom are now honorably employed as teachers, writers, and clerks. There are now a hundred and eighty in the boys', and thirty in the girls' department. The establishment of other schools has diminished its number. It was intended entirely for the benefit of the children of nominal Christians, chiefly Catholic, who were growing up in ignorance and vice; but some pagan youth are now admitted. The Rev. Mr. Penny has devoted himself to this service for many years; and recently his salary has been paid by government. The boys live with their parents, and receive no support from the school.

The Boarding and Day Schools at Chitpore, one of the northern suburbs of Calcutta, were established by the Baptist missionaries, in 1829. They are under the care of Rev. J. D. Ellis, and contained boys and girls, till the latter were removed to Seebpore. The boarding school is for the children of native Christians, and contains forty-five interesting boys, none under seven years. They are entirely supported, at an average expense of about four rupees a month; including food, clothes, books, salaries of as-

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sistant teachers, building, medicine, &c. Nine of the boys have become pious, and been received into the church, and three others are to be baptized soon.

The day school, on separate premises, is for heathen boys, and contains three hundred pupils, from eight to eighteen years of age. They study the English language, and all the branches of a good high school. They provide their own books and stationery, so that the salaries of the native ushers, amounting in the aggregate to seventy-five rupees a month, and the rent of the buildings, constitute all the expense. This school is decidedly the best I found in Calcutta, excepting, perhaps, that of the General Assembly just mentioned, to which it is not inferior. The arrangement of the school-house and grounds, the general government, the deportment of the pupils, and the degrees of proficiency, are most satisfactory. None have become open Christians; but most of the senior boys theoretically reject idolatry, and declare ours to be the only true faith. I was astonished at the readiness with which they went over the evidences of Christianity, from miracles, prophecy, history, internal structure, &c. I started many of the plausible objections of heathen and infidels, and found they had truly mastered both the text-books and the subject.

Bishop's College, founded by Bp. Middleton, stands a few miles below Calcutta, on the River Hoogly. The college edifice is of great size, and substantially built, in the Gothic style, and the professors' houses, pleasure-grounds, &c., are every way suitable. A distinguished civilian politely took me there in his carriage, and the president kindly showed us every part. The fine library, beautiful chapel, and admirable arrangements, with the high character of the instructors, seem to invite students; but there have as yet been never more than ten or twelve at a time. This is possibly owing in part to the exclusively Episcopal character of the college. The salary of the principal is one thousand pounds per annum, and of the second teacher, seven hundred pounds.

The Indian Female Orphan Refuge, and Central School, were founded by Mrs. Wilson, (then Miss Cook,) about twelve years ago. The two departments under the above names occupied the same building, till the present season, when the Refuge was removed to new and more suitable premises, six miles north of the city. The increased and improved accommodations will enable this excellent lady to enhance the value of her admirable charity. Here native orphans, and other destitute or abandoned

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children, are received at any age, however young, and remain till marriageable, supported in all respects. A considerable number of them were redeemed from actual starvation, during the dreadful desolation of a hurricane on the Hoogly River, a few years since. All are taught to read and speak English, beside the elementary studies and needle-work. They are found to be acute, and generally learn to read and understand the New Testament in one year. Some six or eight are Mussulman children; the rest are Hindus, who, of course, lose whatever caste they may have; though this now, in Calcutta, is productive of comparatively little inconvenience to the poor. The present number in the Refuge is one hundred and eight, and the whole cost per annum, for each child, is found to be about twenty-five rupees. Mrs. Wilson (now a widow) resides in the institution, and devotes herself most steadfastly to the arduous work. Possessing the unlimited confidence of the philanthropists of Calcutta, she has been able to meet the expenses of her new and extensive buildings, and is not likely to want funds for sustaining the school.

The Central School has, on an average, two hundred and fifty girls, who attend in the day-time only, and receive no support. The first impressions, on entering the vast room where they are taught, are very touching. Seated on mats, in groups of eight or ten, around the sides of the room, are thirty classes; each with a native teacher in the midst. The thin cotton shawls, covering not only the whole person, but the head, are lent them every morning to wear in school, and kept beautifully white. In their noses or ears hang rings of large diameter; and many of them had the little spot at the root of the nose,* indicative of the god they serve, tattooed. Some had on the arms or ankles numerous bracelets or bangles, of ivory, wood, or silver; and many wore rings on the toes; all according to the immemorial usage of Bengalee women.

All were intent on their lessons; and when it was considered that those lessons comprised the blessed truths of revelation, the scene could not but affect a Christian's heart with gratitude and hope. Two pious ladies devote themselves to the management

* This custom of marking the forehead illustrates, very forcibly, the expression of Deut. xxxii. 5, "*Their spot is not the spot of his children.*" Some have one spot just above the root of the nose — yellow, brown, or red, as the sect may be. Some have two spots, some a perpendicular line, others two or three lines; some a horizontal line, or two, or three. Thus every one carries on his front a profession of his faith, and openly announces to all men his creed.

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of this school, and attend all day. A native preacher conducts daily worship, and preaches once a week. The native women, being paid one pice per day for each scholar, are thus induced, though heathen, to exert themselves to keep their classes full.

The two institutions last named show what may be done by ladies. What abundant opportunities are presented, in several parts of the world, for them to come forth, and be co-workers in the missionary enterprise!

The Martiniere, founded by a munificent legacy of General Martin, was opened March, 1835, and has already eighty pupils, of which fifty are wholly supported. It is intended solely for the children of Europeans, and has a principal and two professors. The building, which cost 200,000 rupees, is truly noble, and stands on the southern edge of the city, amid extensive grounds. Many more pupils can be accommodated; and there is no doubt the number will soon be full. The children are not required to be orphans, or very poor, but are admitted from that class of society which, though respectable, find it impossible to give their children a good education, and are glad to be relieved from their support.

The Leper Hospital, founded by the exertions of Dr. Carey, is located on the road to Barrackpore, a little north of the city. Instead of a large building, it is an enclosed village, with neat grounds and out-houses. Any lepers may resort there, and receive maintenance in full, with such medical treatment as the case may encourage. It generally contains several hundred; but many prefer to subsist by begging in the streets.

Beside these institutions, there are several others, such as orphan asylums, a floating chapel, &c., of a character similar to those of our own country, and which therefore do not need any description.

In 1813, parliament required the East India Company to devote £10,000, or a lac of rupees, annually, for the education and improvement of the natives; but nothing was done for fifteen or sixteen years. The funds, with other appropriations, which had accumulated to nearly 300,000 rupees *per annum*, were then placed under the control of a "Committee of Education," who proceeded to work in earnest. The Hindu, Mahometan, and Sunscrit Colleges in Calcutta, were taken under the patronage of the committee, and schools and colleges at Benares, Delhi, Hoogly, Agra, Moorshedabad, Bangulpore, Saugor, Maulmain, and Allahabad, were soon founded. In 1835, a new impulse and direction was given to these operations, and there were established the Medical College of Calcutta, and schools at Pooree,

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Gowhatte, Dacca, Patna, Ghazepore, and Merut. The following are now in course of being established — Rajshahi, Jubbulpore, Hoshungabad, Furruckabad, Bareilly, and Ajmere. The whole number of pupils at present is three thousand three hundred and ninety-eight,* of whom one thousand eight hundred and ninety-one study English, two hundred and eighteen Arabic, four hundred and seventy-three Sunscrit, and three hundred and seventy-six Persian. Most of the rest are confined to the local vernacular. Of the students, one thousand eight hundred and eighty-one are Hindus, five hundred and ninety-six Mussulmans, seventy-seven Christians, and the rest are Burmans, Chinese, &c. A summary view of those in Calcutta will give a general idea of the whole.

The Hindu College, (called by Hindus the *Vidyalaya*,) established in 1816, by wealthy natives, contains four hundred and fifty pupils. About sixty are on scholarships; the rest pay from five to seven rupees per month for tuition. It has two departments; one for imparting education in English, and English literature, open to all classes and castes; the other for the cultivation of Sunscrit literature, and open only to persons of the Brahminical order, who are not admitted under twelve years of age. In the English department, instruction is given in reading, writing, arithmetic, composition, mathematics, history, natural philosophy, geography, &c. The institute has a valuable library in English, which serves to give efficacy and expansion to the system of instruction. The fact that natives are willing to pay so much for tuition, and support themselves, shows the prevailing anxiety to acquire our language. Scholars are received into the English department as young as six years.

The Sunscrit College has about one hundred and thirty-five pupils; part of whom study English, with the other branches. They are instructed in Hindu literature, law, and theology. The fewness of scholars seeking instruction in this worthless stuff is a good sign. Even of these, fifty-seven are *paid* monthly stipends of from six to eight rupees. The rest are not charged for tuition. The term of attendance is twelve years; viz. three for grammar, two for general literature, one for rhetoric, one for logic, one for theology, one for mathematics, and three for law. All the forms and distinctions of caste are observed at this school.

The Mahometan College (generally called the *Madressa*)

* The number of pupils has now (January, 1839) increased to nearly 7000; but those studying Arabic, Sunscrit, and Persian, are fewer than in 1835.

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is for the instruction of that class of natives in their own literature and faith. Formerly, the students were allowed stipends of seven or eight rupees per month; but, as those who hold these fall off, they are not renewed to others, so that the number is annually diminishing. It has two departments, Oriental and English; the former containing ninety-one students, and the latter one hundred and thirty. The studies are reading, writing, spelling, grammar, arithmetic, geography, history, natural philosophy, and the Mahometan laws and religion.

The Hoogly (or Mahomet Muhsin's) College, situated about twenty-five miles above Calcutta, has grown out of the Hoogly School, which flourished several years, teaching chiefly the English language, to about one hundred and thirty pupils. Large endowments from the above-named Baboo have lately become available, and yield an annual revenue of no less than a lac of rupees. It was re-opened on an enlarged system in August, 1836, and already enrols more than fifteen hundred students, who have entered the western department; that is, to prosecute English and English literature exclusively; and three hundred who have entered the Oriental department. About one hundred of the latter study English in connection with Eastern languages, and two hundred study Arabic and Persian exclusively.

The Medical College was instituted by a general order of the supreme government, in which it was directed that the Native Medical Institution, then existing under Dr. Tytler, and the medical classes at the Sunscrit and Mahometan Colleges, should be abolished, and a new institution formed. Medical science is here on the most enlightened principles, and in the *English language*. Instruction commenced June, 1835, with forty-nine students, selected from numerous applicants. All were required to be able to speak, read, and write English with ease and accuracy. The institution is a great favorite with Britons in Calcutta, and promises very important benefits to Bengal, beside raising up suitable doctors for the native regiments. None but native students are admitted; but these may be of any creed or caste; and for fifty of them, a competent support is provided. They are received between the ages of fourteen and twenty, and such as are allowed stipends are required to remain five or six years.

For each of these institutions a good English library and philosophical apparatus have been ordered from London, toward which object a wealthy Baboo has given twenty thousand rupees. Persons of all ages, religious opinions, and castes, are admitted as

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pupils in all the government institutions except the Hindu, Mahometan, and Sunscrit Colleges at Calcutta, and the Sunscrit College at Benares. The effect of these last-named institutions is regarded by many as wholly tending to support the national systems of religion and literature, and, therefore, so far as the eternal well-being of the pupils is concerned, decidedly injurious.

The circumstances of the country make these colleges, not what a cursory reader would infer from the name, but *schools*; or, at the best, academies. Education has not long enough prevailed to have produced a race of young men prepared by elementary studies to pursue the higher branches. The pupils of these "colleges" are taught to read, write, and cipher, as well as grammar, geography, logic, mathematics, &c., from the rudiments upward.

Until 1835, the policy of the committee was to encourage the study of Persian, Sunscrit, and Arabic literature, as the best means of elevating the general intelligence of the natives. Hence the endowment of schools and colleges, expressly for these studies, and *paying* the students liberal monthly stipends. A great number were thus induced to study these dead languages, who felt no interest in them, and made no valuable proficiency. While modern science was enlightening all Europe, these students were learning Ptolemy's astronomy, Aristotle's philosophy, and Galen's medical institutes, and reading the shockingly lascivious stories of the Mricchakata, and the Nol Damayanti. Bishop Heber examined some of these students at Benares, and says,* "The astronomical lecturer produced a terrestrial globe, divided according to their system, and elevated to the meridian of Benares. Mount Meru he identified with the north pole, and under the south pole he supposed the tortoise 'Chukwa' to stand; on which the earth rests. He then showed me how the sun went round the earth once in every day, and how, by a different motion, he visited the signs of the zodiac." As Hindu literature has been highly extolled by some, I will add a specimen from Ram Mohun Roy's account of it.† "'*Khad* signifies to eat; *Khaduti*, he, she, or it eats: query, does Khaduti, as a whole, convey the meaning he, she, or it eats, or are separate parts of this meaning conveyed by distinctions of the word?' As if, in the English language, it were asked, How much meaning is there in

* Travels in India.

† Letter to Lord Amherst, Governor-general of India.

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the *eat*, and how much in the *s*? And is the whole meaning conveyed by these two portions of the word distinctly, or by them taken jointly?" "In medicine and chemistry they are just sufficiently advanced to talk of substances being moist, dry, hot, &c., in the third or fourth degree; to dissuade from physicking, or letting blood, on a Tuesday, or under a particular aspect of the heavens; and to be eager in the pursuit of the philosopher's stone, and the elixir of immortality." *

The Rev. Mr. Wilson, in a sermon on behalf of the Scotch Missionary Society, and dedicated to the Right Hon. Sir Robert Grant, governor of Bombay, preached in Bombay, November, 1835, touches this matter briefly; and I quote some of his remarks, because of the high authority on which they come. Speaking of the appropriation of the lac of rupees, he remarks, "We, the representatives of the British nation in India, instead of applying this grant wholly to the diffusion of a knowledge of the literature and science of the West, as, we must suppose, was intended employed most of it in the support of colleges for teaching *pensioned* students the elements of the Sunscrit and Arabic languages, and inculcating through them the immoral precepts of the Vedas and Purannas, the aphorisms of dreamy and obsolete legislators, and the prescriptions of quack doctors and alchemists; or in printing Oriental books to fill the shelves of the learned and curious, but illiberal and unphilanthropic confederacy, of English and French antiquarians."

This policy of the committee led also to the expenditure of enormous sums in procuring translations of elevated scientific works into those languages, and printing original Arabic, Persian, and Sunscrit works hitherto unknown to Europe. Of the books printed by the committee up to 1832, there were of Sunscrit thirteen thousand volumes, of Arabic five thousand, Persian two thousand five hundred, Hindu two thousand. A large proportion of these are quarto volumes, of seven hundred to eight hundred pages, and printed in editions of five hundred copies. Of course, were they ever so valuable, they could not be generally diffused over an empire of two millions of inhabitants. Not a single work was printed in the prevailing and spoken languages of India! The books thus brought forth as treasures of Oriental literature, were indeed such to some philologists of Europe; but false philosophy, fabulous histories, and impure romances, could do no good to Hindus, even supposing the mass of the people could have read them.

* Heber.

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The policy of the committee, as at present constituted, is, to cultivate Western, rather than Eastern literature, and to diffuse modern science and arts, by extending a knowledge of the English language, and by multiplying valuable works in the vulgar tongues. In accomplishing this important change, perhaps no man has been more instrumental than C. E. Trevelyan, Esq., of the Bengal civil service, to whom India is, in many other respects, greatly indebted.

The stipends which were paid to pupils in the Arabic, Sunscrit, and Persian languages, are now refused to new applicants, and expire as vacancies occur. This change not only adds to the available funds of the committee, but leaves the dead languages to be cultivated, just so far as their intrinsic worth shall induce the native. In all the new institutions, pupils are admitted without distinction of caste.

The prospect now is, that English, with its vast stores of knowledge, in every department, will become the classical language of the country.* The holders of office, and influential natives generally, of the next generation, will be enlightened beyond what could have ever been hoped for, under the old system. Some of those who give themselves to literary pursuits, will no doubt acquire such a mastery of certain sciences, as to become able to bring forth works of great utility in their mother tongue. By such works, and not by translations made by foreigners, light may spread to all the people, and this vast continent be brought forth into a worthy place among the nations.

Missionaries long since saw this subject as the education committee now see it, and thousands of natives, in Calcutta alone, have been taught in their schools to read English. There are probably now in that city not less than four thousand youths receiving an English education. In the Hindu College, established in 1816, and conducted wholly with reference to English, there are four hundred and seven students, of which three

* When we consider the vast spread of the British empire in India, the diffusion of the English language over the whole continent of North America, and many of the West India islands, the establishment of British laws and language in all South Africa and Australia, and the growing colonies on the west coast of Africa, it is not unreasonable to anticipate the prevalence of our language, at no distant day, among millions in all quarters of the globe.

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hundred and fifty-six pay from five to seven rupees a month for tuition, while the Sunscrit College, where fifty-seven students receive a stipend of from six to eight rupees per month, and the rest are taught gratuitously, there are but one hundred and thirty-five pupils. In the Arabic College are two hundred students, one hundred and thirty-four of whom study English, and most of the remainder receive stipends. The Hoogly College has grown out of the Hoogly School, in which the English language was always a primary object. Having received endowments from a native gentleman, yielding annually 100,000 rupees, it has recently been thrown open to receive more pupils; and already fifteen hundred students have entered the "western department," that is, to study English, and English literature exclusively. About three hundred have entered to study English, in connection with Oriental literature; and two hundred to study Arabic and Persian exclusively.

A further evidence of the present demand for English, is seen in the operations of the Calcutta School-book Society. This institution prints elementary books, in all the languages required by schools in the presidency, at the cheapest possible rate; and from its depository, most schools are supplied, in whole or in part. The following summary of sales is from the last annual report, viz.: —

English	31,649	books.
Anglo-Asiatic (i. e. in the Roman Character)	4,525	"
Bengalee	5,754	"
Hindui	4,171	"
Hindustani	3,384	"
Persian	1,454	"
Oriya	834	"
Arabic	36	"
Sunscrit	16	"

With this impulse in favor of the English language, and European literature, has sprung up, chiefly through the same instrumentality, another, equally strong, in favor of using the Roman letters for Indian languages. I regard this as scarcely less important than the other, and have briefly handled the point in some remarks on "The mode of conducting missions," in Part IV.

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That the elements of society are not stagnant in Calcutta, and that light is breaking in upon the public mind, is evinced, among other proofs, by the present state of the native newspaper press. Formerly there was no such thing in the city; now there are seven or eight. Among them are "The Durpin," published in Bengalee and English, by nominal Christians, but somewhat neuter; the "Chundrika," strongly in favor of the entire idolatrous system; the "Cowmoodee," temperate and conciliatory, and rejecting the grosser Hindu superstitions, but decidedly polytheistic. The "Reformer," in the English language entirely, and the first newspaper conducted in English by natives, advocates the Vedant system, but is temperate. The "Inquirer," also in the English language, is the organ of the education party among the natives. The "Gyananeshun," wholly in the Bengal language, resolutely attacks the Brahminical order, and all the monstrous rites and ceremonies of the Hindus. There is another, published in the Persian language, which is conducted with considerable talent, but chiefly occupied with matter not generally interesting to Hindus or English. All these are in addition to the various newspapers, journals, and other periodicals published by Britons, of which there are not few, and several of them decidedly pure and religious in their character. For English readers there are several newspapers and magazines, and two medical journals. The Asiatic Society, founded in 1784, continues its elevated career, and annually renders important contributions to general, as well as Oriental science and literature. The Calcutta Christian Observer is an admirable monthly, sustained by all persuasions, and replete with information, not only on missionary, but scientific and literary subjects.

The Hindu and Mussulman religious edifices in Calcutta are few and mean; strongly contrasting with those in some other parts of the country, and with the stupendous pagodas and splendid zayats of the Burmans. The mosques resemble Oriental mausoleums, seldom larger than a native's hut, and often not bigger than a dog-house. The dome is almost always semispherical, and generally the plaster, which covers the brick walls, is wrought into minute ornaments, of Arabesque tracery; not always tasteful, or even chaste. Tombs, both for Europeans and rich natives, are often so built, that natives might dwell in them very comfortably, and remind one of some passages in Scripture, where lunatics and others are said to live in tombs. They resemble handsome summer-houses, and afford all the shelter a Hindu desires, and much more than he often enjoys.

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The conspicuousness of the late Ram Mohun Roy, and the eclat given for a time to the reformation, which he was supposed to be effecting, called me to his meeting with feelings of no ordinary interest. The Rev. Mr. Lacroix, to whom the language is perfectly familiar, kindly took me to the *Bromha Sobha*, as the congregation is called, and interpreted for me the substance of the various exercises. We found the place to be a commodious hall, in a respectable Hindu dwelling-house. There was no idol, or idolatrous representation, of any kind. On a small stage, raised about eighteen inches from the floor, handsomely carpeted, sat cross-legged two respectable-looking pundits. One side of the room was spread with clean cloths for the native attendants, who sat after the manner of the country; and on the other were chairs for the accommodation of strangers. In the centre, and opposite to the rostrum, lay some native musical instruments, and a violin. The room was well lighted, and the punkas of course waved overhead.

One of the pundits opened the services by reading Sunscrit, from a loose palm-leaf held in his hand, stopping at every two or three words, to expound and enforce. The subject was *knowledge* — what it was, and what it was not, &c. Abstract ethical questions were discussed, not unlike the fashion of the old scholastics; but no moral deductions were made, nor any thing said to improve the hearers. The whole discourse must have been unintelligible to most of them.

The other then read a discourse in Bengalee, consisting chiefly of explanations of their religious system, and encomiums on it. He particularly dwelt on its liberality; boasting that they quarrelled with no name or persuasion; and assuring us, that it was of no consequence whether we worshipped idols, Mahomet, Jesus Christ, or the Virgin Mary; that it was not possible to come to any certain knowledge respecting religious things; and that if any man believed his way to be right, that way was right for him. These discourses extended to about an hour; and the rest of the time, about another hour, was occupied with music. At the close of the preaching, professed musicians advanced to the instruments, and, seating themselves on the mats, put them in tune, with the usual amount of discord. Two of them then sang several hymns, with instruments accompanying it. The themes were the unity of the Divine Essence, and the various attributes of majesty and power. No one joined the strain, nor were there any books to enable them to do so. Nothing could be less reverent or devotional, than the manner of the musicians.

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They looked about them with all possible self-complacency, making unmeaning gestures, bowing and blinking to each other, and vociferating with such a nasal twang, that it was a relief when they had finished. I thought it was literally such music as the poet speaks of — intended "to soothe savage breasts;" for certainly no other could well endure it.

On their retiring, a very different singer took the place, and proceeded for half an hour with great power of execution, and not a little taste. His voice was uncommonly fine. He accompanied himself skilfully on the native guitar. The violin had been well played from the beginning, and the music was now truly excellent, furnishing, I was informed, a fair specimen of the best Bengal art. The singer, as well as the violinist, is distinguished at the nautch entertainments of the city. The subject was still the attributes of God. The Bengalee language has, for this purpose, a noble advantage over ours, in numerous expressions derived from the Sunscrit, which utter in a *single word* what may be called the negative attributes, and which we cannot express with brevity; such as, "He that needs no refuge;" "He that is never perplexed;" "He that can never grow weary;" &c. The singer used these epithets with great majesty; using animated gestures, and with a countenance finely varying with the theme. At the close of this exercise, the assembly broke up.

No female was present, nor do any ever attend. Most of the congregation came in only in time to hear the music, and stood near the staircase, not without disorder. The number of the regular attendants was not over twenty. I am informed, thirty is the largest number ever present. The spectators were somewhat more numerous.

Few of the professed adherents are so confident of their rectitude, as to detach themselves wholly from the common religious customs, though more negligent in these matters than their neighbors. The very pundits officiate, not because converts to these opinions, (for such they do not profess to be,) but because regularly *paid* for their services. One of them, in his discourse this evening, expressly told us that there was no impropriety in worshipping idols — a doctrine which R. Roy would not admit. The musicians also are paid, and perform here for the same reasons that they do at a nautch, so that the whole concern is sustained by the money of a few friends, and descendants of R. Roy.

Such is the boasted reformation of Ram Mohun Roy! Not another congregation of his followers is found in all India! Of his labors as a reformer, this is the sum: — Fifty or a hundred

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persons rendered negligent of the national religion, or gathered here because they were so before, without being a whit the better in their private life or public influence; in some cases, adding the sins of Europeans to those of their countrymen; without being disentangled from the horrid system of the Shasters; without being ready, or without the moral courage, to restore to their own wives and daughters the rights of human nature. With all the superiority to prejudice and custom, boasted by Ram Mohun Roy, he did nothing for the elevation of the sex.

A striking instance of this occurred, not very long since, in the case of D. T., one of his most intelligent followers. This gentleman is a partner in a European house, in the habit of mixing with European gentlemen, and evidently much more enlightened than most of his countrymen. Yet was he so much under the influence of Hindu public opinion, as to marry his daughter to a Ku-len Brahmin, for the purpose of elevating the family above the reproach occasioned by one of his ancestors, with many others, having been compelled to eat beef, by a Mahometan enemy named Per Ali. The young lady is well educated, reads and writes English, and is remarkably intelligent. The Brahmin is as ignorant as the rest of his class, and will probably marry others, as avarice or caprice may move him. Brahmins of this caste may marry *any number* of wives, but are not bound to live with them. They not unfrequently leave a wife after a few weeks, and never see her again. She is thus doomed to hopeless widowhood, merely to gratify the ambition of her family. Thus completely is Ram Mohun Roy's principal disciple under the influence of a thraldom which that great man professed to despise. A good school would have done more than all that has been accomplished by the Bromha Sobha. We should expect pupils who had become so far released from Hindu prejudice, to advance to a complete emancipation. But this people show no tendency to advance; they have long stood still; and every thing already wears an aspect of decrepitude and decay. What a monument of the entire inefficacy of unassisted reason, to ameliorate the religious condition of any people! Already may the undertaking of this truly great man be pronounced a failure; and soon all traces of it will be lost from earth.

R. Roy established a weekly newspaper, called the Reformer, which was intended chiefly to excite among those Hindus who understand English, a desire for improvement in their civil condition. It is yet continued, edited by an intelligent

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native; though incorporated now with a Calcutta paper, conducted by a European. It has often contained well-written papers against Churruck Pooja, Ku-len marriages, and the other abominations of the Hindu system, and is, doubtless, as at present conducted, a valuable journal.

R. Roy was not a Unitarian Christian, but a Unitarian Hindu. He believed that there was such a person as Jesus Christ, and that he was the best moral teacher the world ever saw; but regarded his death as having no efficacy of atonement. His capacious mind, and extensive knowledge of the Shasters, impelled him to abhor the abominations of the Veda, and the monstrosities of its thirty-three millions of gods. But he found in the Vedanta Sar (an exposition of the four Vedas) a sort of Unitarianism, which he endeavored on all occasions to disseminate. The doctrine might as well be called pantheism; for it maintains the old Pythagorean doctrine, that God is the soul of the world, and that every animal, plant, or stone, is therefore part of Deity. It makes perfect religion to consist in knowledge alone, or the realizing in every thing the Supreme Being; and excludes ceremonies of all kinds.

There was formerly a Unitarian Christian congregation in Calcutta, established under the care of Rev. W. Adams, (previously a missionary,) who met for a short time at a private house. The first Sunday they had sixty or seventy persons present, the second fifty; and soon only five attended. Mr. Adams, thus disconcerted, became the editor of a paper, and subsequently accepted an appointment under government, to visit various parts of India, and to report on the state of education in the interior. In this last capacity, he has acquired honorable distinction, and increasing usefulness. His reports are exciting great attention, and show not only unwearied industry, but superior talents.

The population of Calcutta is ascertained, by a census just taken, to be 229,000 within the ditch; and 500,000 are supposed to reside in the immediate suburbs. Within a circuit of twenty miles, the population is generally set down at *two millions*. Of the number within the city, about 130,000 are Hindus, 60,000 Mussulmans, 3000 English, and 3000 Portuguese, or Indo-Britons; the rest are French, Chinese, Armenians, Jews, Moguls, Parsees, Arabs, Mugs, Madrasees, &c. The whole number of houses is 66,000; of which nearly 15,000 are brick; the rest are of mud or mats. Officers stationed at the principal avenues into the city,

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found that about 100,000 persons enter daily from the surrounding villages; chiefly sircars, clerks, servants, fruiterers, &c.

The means now in operation, for the education and religious instruction of this vast population, have in part been mentioned. That they are so great, is matter of devout thanksgiving and encouragement; but their distressing inadequacy to the wants of such a multitude is obvious.

Society in Calcutta, like that of other places, where a large portion of the gentry live on stated salaries, has a tendency to extravagance. Most families live fully up to their income, and many, especially junior officers, go deeply in debt. The expenses of living are, in their chief points, as follows: — Servants' wages, from four to six rupees, without food or lodging; rent of a small, plain house, fifty to eighty rupees a month; rice, three and a half rupees a maund; fowls, two to three annas each; ducks, five to six annas apiece; washing, three rupees per hundred pieces; board and lodging of one person, per month, in a plain way, fifty rupees.

A few years since, the state of morals was generally bad, both in the city and Mofussil. Scarcely any officers or civil servants were pious, and the marriage tie seemed held in contempt. Gross immoralities are now more rare, and, where they exist, less shamelessly exposed. A considerable number of distinguished individuals, both in the civil and military service, are not only avowedly, but earnestly pious. The strong and constant resistance, lately made by the government of India to the spread of the gospel, is within the memory of every reader. This resistance was enforced and stimulated by almost every European resident, especially among the higher classes. They really believed, that to permit missionary operations, was to hazard their possession of the country; and that violent commotions on the part of the people, would follow any attempt to overturn their religion. Now, the missionary, in every part of India, meets kind and respectful treatment from Europeans, and in many places liberal contributions are made toward their schools. It is found that the natives can hear their religion pronounced false, and even hold animated debates on the subject, without dreaming of revolt. No convulsions have ever resulted from evangelical labor, nor have any chiefs taken offence, on this account, against the government.

There is still room for great improvement, especially in regard to the observance of the Sabbath. Merchants, tradesmen, and

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mechanics, generally, keep their people at work on that day as usual. Buildings go on, ship-yards resound with the hammer and axe, goods are borne through the streets, bazars are open, the gentry take their usual drive, and Sunday is as little discoverable by appearances as in Paris. The general reason given is, that the religion of the laborers is not infringed. But it should not be forgotten that the commandment is — "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

The state of religion, as we commonly understand that phrase, is very low. I attended most of the principal Protestant places of worship, and, by actual enumeration, found the largest audience not to exceed two hundred and fifty persons. Several of them were not more than one third that number. The church in the fort, being attended by troops, according to regulation, is full. The monthly concert of prayer is held unitedly by all the churches except one. At one of these meetings which I attended, only sixty persons were present, and in the other about eighty. During the week, there are few prayer-meetings; and those which I attended seldom had more than from six to ten persons present. I could not hear of a single Sunday School in the city. The announcement of the anniversaries of the Tract and Bible Societies awakened the most pleasing expectations; but at neither of them were there more than seventy-five persons present, beside the ministers.

Benevolent institutions are numerous, and generally supported with great liberality. Beside those which have been named, are the Bible Association, the Committee of the Church Missionary Society, the Church Missionary Association, the Diocesan Committee for promoting Christian Knowledge, the Auxiliary Missionary Society, the Bethel Union, the Seaman's Friend Society, the Military Orphan Society, the Military Widows' Fund, Lord Clive's Fund, the King's Military Fund, the Marine Pension Fund, the Civil Fund, the Mariners' and General Widows' Fund, the Presidency General Hospital, the Native Hospital, the Hospital for Native Lunatics, the Government Establishment for Vaccination, the Charitable Fund for the Relief of Distressed Europeans, the European Female Orphan Society.

Calcutta has sixteen Episcopal clergymen, viz., six Company's chaplains, two chaplains to institutions, two professors in Bishop's

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College, and six Missionaries. There are also one Scotch Kirk chaplain, one pastor, and three missionaries of the Independent persuasion, two Scotch Presbyterians, and six Baptist missionaries, and several others; making, in all, with the bishop, mariners' minister, &c., about thirty-five Christian ministers, beside those of the Armenian, Greek, and Catholic churches.

There are in the city eleven Christian places of worship, generally large, where services are held every Sunday in English. Of these, five are Episcopal, two Baptist, one Scotch, one Independent, and a floating chapel, for seamen. There are also three Roman Catholic churches, one Armenian, and one Greek. At Howrah, Kidderpore, and other adjacent villages, preaching in English is also regularly maintained. Each of the Baptist churches have handsome brick meeting-houses. Mr. Yates is pastor in Circular Road; Mr. Robinson was, till recently, settled over Lallbazar, and Mr. Pearce over the Bengaleese. A vast printing-office and type foundry, gradually enlarged to its present dimensions at a cost of nearly $100,000, with three excellent dwelling-houses, have been erected, without pecuniary aid from England, and chiefly through the profits on the printing-office. This establishment not only prints largely in English for government and individuals, but in all the written Oriental languages, and casts type in most of them. Six presses, on an average, are constantly employed in printing the Scriptures. Mr. Yates, beside officiating as English pastor, has acquired great celebrity for skill in Bengalee and Hindustanee, and for his admirable revision of those versions. He seems raised up to complete the labors of Carey in these important translations. Many recollect with pleasure his visit to this country.

Beside the places of worship for foreigners, there are, in and around the city, various preaching bungalows and chapels for the natives. Of these, four are maintained by Episcopalians, four by Baptists, five by Independents, and one by the Scotch Kirk. Some of these are daily occupied, and, in general, with encouraging attendance.

I was several times present on these occasions, in different parts of the city, and was deeply interested with the decorum and earnestness of attention shown by the auditors. As a specimen of these occasions, I will describe one which I attended with the Rev. Mr. La Croix, a German missionary, who has acquired such a command of the Bengalee, as to be as much at

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home in it as in his mother tongue. He devotes himself wholly to preaching and other evangelical labors, and unites great bodily vigor to untiring energy, and ardent interest in his work.

On arriving at the place, no one had assembled; but no sooner were we seated, than some passers-by began to collect, and the number gradually increased, during the services, to seventy or eighty. Some sat down, but the greater part remained standing, and scarcely advanced beyond the door. For a while, the preacher went on expounding and arguing, without interruption; but at length some well-dressed persons proposed objections, and but for the skill of the missionary, the sermon would have degenerated into a dispute. The objections showed not only acuteness, but often considerable knowledge of the Christian Scriptures. Some countenances evinced deep anxiety. Sometimes there was a general murmur of applause, when strong arguments were advanced, or satisfactory expositions given. At the close of the meeting, many accepted tracts, selecting such as they had not seen before. One of the most venerable hearers, and a chief speaker, approached us as we came away, and pronounced upon us, in his own manner, but very solemnly, a cordial benediction; declaring, at the same time, that what we advanced was all good; that, no doubt, Christianity was the best religion, but that too many difficulties were yet in the way, to permit him and his countrymen to embrace it. I am sure no Christian could be present on these occasions without being satisfied of the importance of maintaining these efforts, and cheered to exertions for their extension.

I attended worship, on several occasions, at Rev. W. H. Pearce's native chapel; and was highly gratified, not only with the number present, and their deportment, but especially with the psalmody. All united, with great animation, in this delightful part of Christian worship. Two of their tunes I was enabled to obtain in writing, and insert them here, confident that they will possess interest; only regretting that I was not able to secure, in the same way, some of the equally pleasing airs of the Karens at Tavoy.

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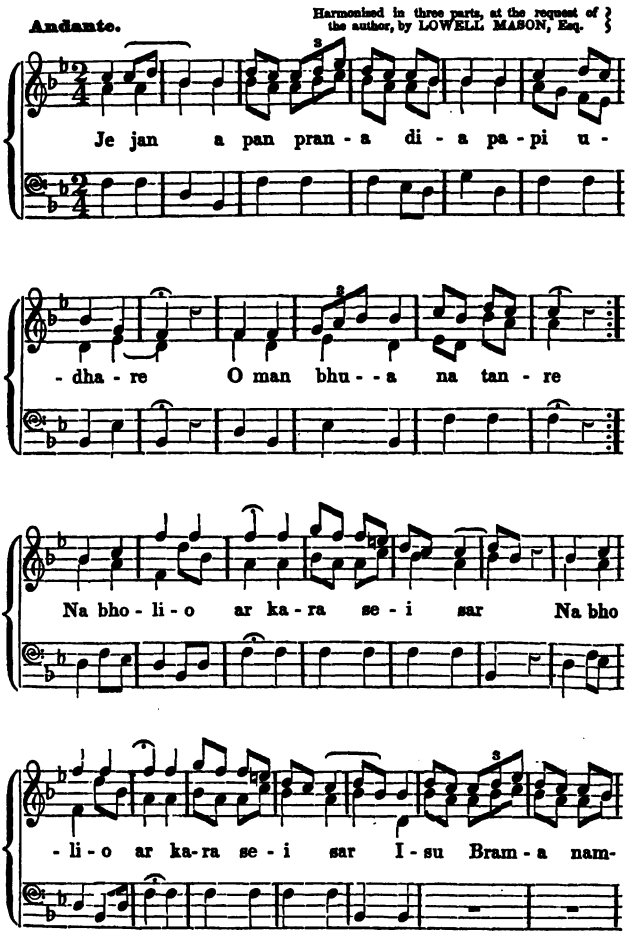
BENGALEE AIR,

SUNG BY NATIVE CHRISTIANS IN CALCUTTA.



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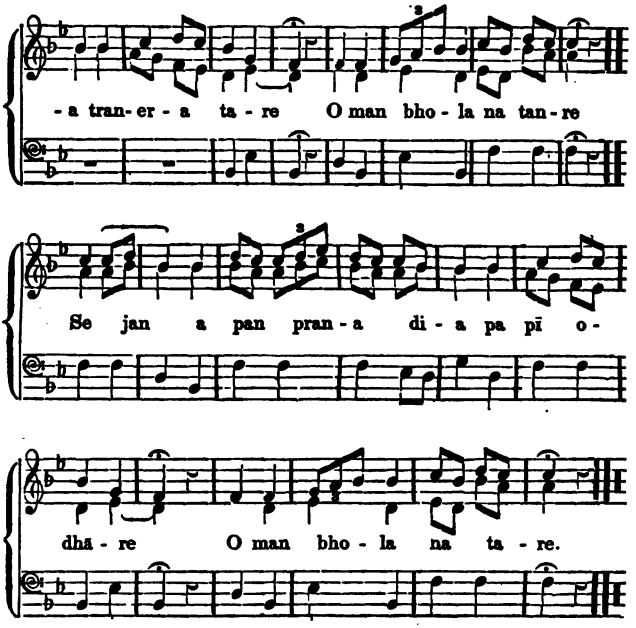

The above hymn was written by Krishnu, a native preacher. The following is a

FREE TRANSLATION.

1.

He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not Him
Forget not Him.

2.

Troubled soul, forget no more
God's best gift, thy richest store,—
Christ the Lord, whose holy name
Now saves from shame.

3.

Cease thy fruitless toil and care;
Christ will all thy burden bear;
Grace and love shall soothe the breast
That sighs for rest.

4.

He is truth, and mercy mild—
He in death with pity smiled—
Shed his crimson blood abroad—
Leads man to God.

5.

Faithful Friend! on thee I call,—
By day, by night, my all in all.
Thy name, sweet Jesus, brings relief,
And stays my grief.

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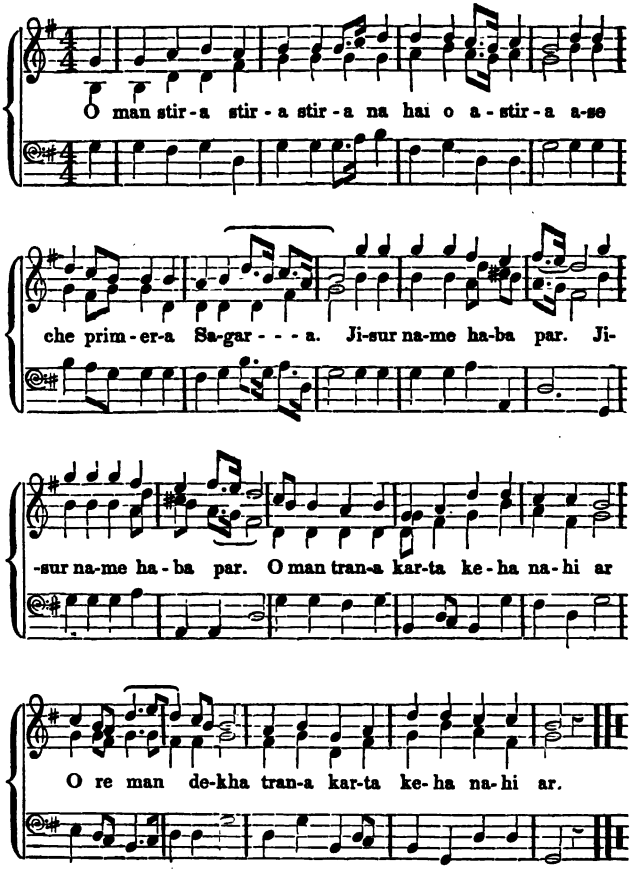
ANOTHER.



LITERAL TRANSLATION.

O, my soul, be steady, be steady, be not unsteady!
The sea of love is come!
The name of Jesus bears thee over.
O, my soul, there is no Savior but Jesus.

CHORUS. O, my soul! See!
There is no Savior but Jesus.

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In some places, numerous individuals have openly renounced caste, and become nominal Christians, but without indicating or professing a change of heart. These form a class at once encouraging and troublesome — encouraging, because they have broken from a fatal thraldom, and placed themselves and their children in the way of religious instruction — troublesome, because, while they come, in some degree, under the control of the missionary, they are not reclaimed even to a strict morality, and are naturally regarded by the heathen as exemplifying our religion.

In a few cases, the native Christians have been gathered into villages, together with others, who, for various reasons, have renounced idolatry. One of these is near Serampore, superintended by the missionaries there; another is at Luk-yan-ti-pore, thirty-five miles south of Calcutta; another at Kharee, fifteen miles further south. The two latter are under the superintendence of Rev. Geo. Pearce, of Seeb-pore, and contain one hundred and seventy families. It is but eight years since any of these people professed Christianity; and the baptized now amount to about fifty. Rev. Mr. De Monte, an East Indian, and three native preachers, have the immediate charge, Mr. P. visiting them once a month. The most promising children are taken to the Seeb-pore and Howrah boarding-schools, where about ninety of both sexes, who of course are all nominal Christians, are now receiving a regular course of mental and moral culture. Persons who join these villages, under a nominal profession of Christianity, are received and treated as catechumens. They are required to promise obedience to certain rules respecting fornication, theft, fighting, attendance on public worship, abstaining from heathen rites, observance of the Sabbath, &c. Themselves and their children are thus brought immediately under the eye of a Christian teacher and the means of grace. None are baptized, but on a satisfactory evidence of conversion to God.

Beside the stations in connection with the Baptist missionaries, there are similar villages patronized by other sects, viz., Ram Makal Choke, and Gangaree, under Mr. Piffard, of the London Missionary Society; Nursider Choke, under Mr. Robinson; Jhan-jara, under Mr. Jones; Ban-i-pore, under Mr. Driberg; and Budg-Budg, under Mr. Sandys; the three latter in connection with the church of England. The whole number of converts at these stations I could not learn, but am assured that it exceeds two thousand. The degree of knowledge and piety

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must be small, among converts possessing so few and recent means of spiritual improvement, exposed to so many snares, trained from infancy to every vice, and belonging, for the most part, to the lowest classes. Still there is an evident superiority, on the side of even the nominal Christians.

Christianity is certainly gaining a footing among the natives of Bengal; though the rate of advancement is slow. There is the fullest evidence that the Hindu system has received, in this presidency at least, a great check. Few of the numerous individuals, who have received education in the missionary and government schools, retain confidence in the system of their fathers. This class of persons is now rapidly multiplying, and the standard of their education becoming more elevated. A smattering of geography and astronomy, is itself sufficient to break the power of the prevailing belief on the mind of the pupil. The preaching of missionaries, the distribution of Bibles and tracts, and the natural inquiries elicited by the presence of so many intelligent foreigners professing Christianity, have tended to diffuse still more widely the knowledge and claims of true religion. Multitudes are convinced that their system is wrong, who are yet retained in the ranks of idolatry or Mahometanism by a fear, lest possibly, the faith of their fathers may be best for them, and a want of principle, sufficient to encounter opposition and suffering. But their stated observances are coldly rendered; their children are not brought up with the old enthusiasm for the national faith; and a thousand acts and expressions apprize those children of their parents' true sentiments. These, together with the numerous youths who are receiving education from Europeans, already form a considerable body of the rising generation. Loosed, in a good degree, from the intellectual bondage which has griped preceding generations, and prepared, in various other ways, to hear preaching with profit, they form an increasing class, to which the friends of truth may look with hope.

Brahmins are not venerated as heretofore. Though thousands still find a luxurious competency in the offerings of the people, thousands more are compelled to pursue callings which throw them into society divested of their aristocratic exclusiveness and spiritual influence. I have often seen the sacred thread over the shoulders of common sepoys, market-men, mechanics, and door-keepers. Enjoying many advantages, and given to polygamy, they multiply faster than the herd, who are pinched for

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subsistence, and often suffer from actual famine? Such increase must, of itself, tend to the reduction of their supposed sacredness of character.

The name of Serampore is so intimately associated with the history of modern missions, especially those of the Baptist denomination, that I of course spent some time there. A pleasant ride of fifteen miles brought me to Barrackpore, a military station on the river side opposite to Serampore, and the seat of the governor-general's country residence. The road is bordered with fine trees the whole distance, and the country, as far as the eye can reach, is in high cultivation. Many laborers were ploughing — an operation which stirs up but a couple of inches of soil, and would call forth the surprise and contempt of a New-England farmer. The plough costs but fifty cents, and the miniature oxen which draw it, but five dollars the pair. The latter are generally marked all over with lines and circles, burnt upon their skin. The view of Serampore from the river, is exceedingly attractive. The same architecture which prevails at Calcutta, gives the houses the appearance of elegant marble villas; and the huge college, with its superb columns, confers dignity on the whole scene. The river is here about eight hundred or a thousand yards wide, placid, and full of boats.

The population of Serampore is fifteen thousand. About one hundred of the houses are designed for Europeans, but nearly half of them are empty. I was kindly received by the venerable survivor of that noble triumvirate, which will never be forgotten while missions retain an advocate. Though in his sixty-ninth year, Dr. Marshman's eye is not dim, nor his step slow. He leads the singing at family worship, with a clear and full voice; preaches with energy; walks rapidly several miles every morning, and devotes as many hours every day to study, as at any former period. His school for boys, and Mrs. M.'s for girls, are continued, though less lucrative than hitherto, from the number of similar ones now established in the country.

Every walk through the town and its environs, presents objects which awaken tender and serious thought. There is the Ghaut, where, thirty-six years ago, Marshman and his family landed, friendless and discouraged by the opposition of the Company's government. There, twenty-four years ago, landed Harriet Newell and Ann H. Judson, whose feet now tread the starry plain. And up those steps, for many years, mission-

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aries of all names and parties have ascended, to receive a fraternal welcome to India.

Close by are part of the foundations of the houses of Carey and Ward, long since overturned by the encroachments of the river. Further down is the printing-office, whence so many thousands of thousands of portions of the word of God, in languages spoken by *more than half the pagan world*, have been produced. Still further is the college, a superb and vast edifice, the principal hall of which is said to be the largest in India. It is a chaste and noble building, constructed of the most durable materials throughout. The staircases are of ornamental cast iron, imported from England at great expense. Its library is exceedingly valuable, and contains the immense collection of dried botanic specimens by Dr. Carey. Connected with the institution are about one hundred pupils, but for the most part young, and studying only preparatory branches. At this time, there are but two regular students in the college proper. The building was erected when there were no similar institutions in India, and shows the capacious plans and noble spirit of its founders. But the starting up of so many schools of similar character, and other causes, have prevented the expected accession of students. There is reason to hope that the active operation of the numerous elementary schools in the vicinity will, ere long, create a race of scholars prepared to proceed in the elevated course of studies intended to be here pursued.

In the rear of the college are two professors' houses, in one of which Carey spent his last years. The room in which he died called up indescribable sensations, and I trust wrought improvement upon my spirit. Behind is the extensive botanic garden, where that wonderful man, by way of relaxation, gathered a vast collection of trees, flowers, fruits, and vegetables, from every part of India, and from whence he diffused a taste for natural science, which is now yielding invaluable results.

A handsome church was built in the town, by the Danish government, many years ago; but no chaplain has ever been appointed, and the missionaries have always officiated there. They have, beside this, a commodious chapel of their own, where worship is performed on week days and Sunday evenings, and a considerable church of natives. A mile and a half from town is another.

A little to the north of the town, in a calm and retired spot, is the mission grave-yard, surrounded with palm groves. It con-

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tains about an acre, enclosed with a good brick wall; and along its nice gravel walks are mahogany trees, set at proper distances. The monument for Ward is a circular pavilion, beautiful and chaste, with a suitable inscription on one side, read from within. Carey's is a plain cenotaph, built many years ago, for some of his family, and now bearing additional inscriptions for himself and his widow. His own epitaph, by his express direction, is merely this:—

WILLIAM CAREY,

BORN 17TH OF AUGUST, 1761.

DIED 9TH OF JUNE, 1834.

"A wretched, poor, and helpless worm,
On thy kind arms I fall."

Mrs. Carey, his third wife, died about a year after her husband. Mr. Ward's widow survived him ten years. Carey's son is now a missionary in the upper provinces. Ward left two daughters, both of whom are pious, and have been married several years.

This mission was commenced in 1793. Its history is too well known to leave me the necessity of describing it, or dwelling on its fruits. It was the commencement of those grand operations, which we trust the church will never relinquish till the earth be filled with the knowledge of the Lord. With the exception of what had been done in the Tamul and Malayalim languages, the whole of India was then entirely destitute of the Scriptures in their vernacular tongues. Few in number, and sustained by their own resources, the missionaries have given the world the whole Bible in Sunscrit, Chinese, Bengalee, Hindu, Mahratta, Oriya, Sikh, Pushtu or Afghan, Cashmere, and Assamee; and the New Testament in the Gujeratee, Kunkun, Multanee, Bikaneer, Bhugulcund, Maruar, Nepaul, Harotee, Kanoja, Mugudh, Oojuy-i-ne, Jumbo, Bhutneer, Munipore, Bruj, Kemaoon, Shree-nagur, and Palpa; beside portions of the New Testament in various other languages. Some of these versions have been repeatedly revised, and successive editions printed.

There are now eighteen mission stations, and twenty-two churches, connected with Serampore; at which are laboring five Europeans, and twenty-two Indo-Britons, with twenty-five native preachers and catechists. Of the eleven members which constituted the first church in India, Mr. Marshman and wife alone remain.

The late transfer of the printing-office, and steam paper-mill,

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to Mr. John C. Marshman, has been matter of much discussion, and seems not clearly understood. The explanation given me on the spot amounted to this: Some years before Dr. Carey's death, the concern was deemed bankrupt. The printing-office, paper-mill, and other property, valued at about 126,000 rupees, was made over, in fee simple, to Mr. J. C. M. in consideration of his assuming all the debts. To whom these debts are due, and for what, and what portion has been paid, were not mentioned, and I felt unauthorized to ask. It is much to be regretted that this transfer was not made public, till so long after its execution, and till Carey was no more. No one could so satisfactorily have explained the matter to the public. The controversy is now useless, as a question of property. The lots and buildings are reduced to a value almost nominal. Since the place ceased to be an asylum for debtors, who fled hither from the British territories, it has constantly decayed. At this moment Mr. J. C. M. is about to remove the printing-office to a new building of his own, not on the Society's land, and the old office is almost a ruin. One dwelling-house, now in good order, and valuable, is nearly the sum of all the English Society's acknowledged property.

One thing is certain — that there have seldom appeared men so disinterested as Carey, Marshman, and Ward. Carey received, for upwards of thirty years, more than five hundred dollars a month, as professor in the College of Fort William, and Bengalee translator to government. Ward earned equally large sums in the printing-office, as did Mr. and Mrs. Marshman by their school. Yet, as Dr. M. assured me, they ate at a common table, and drew from the common fund only the paltry sum of twelve rupees per month each! The rest went for the support of out-stations, casting types, and the translating and printing of the sacred Scriptures. The expense of the Chinese version alone, for pundits, types, &c., exceeded a hundred thousand dollars!

The agreement made at an early period, by the Serampore brethren, one with another, and published to the world, is worthy of all praise; especially the following extract: "Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. O that he may sanctify us for his work! Let us forever shut out the idea, of laying up a cowry for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A world-

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ly spirit, quarrels, and every evil work, will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement toward such a measure. Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ, and endeavor to learn in every state to be content."

Never were there more laborious men than the Serampore missionaries, and never shall we see stronger temptations to amass wealth, relinquished for the cause of Christ. The arrangement for drawing six dollars a month for personal expenses was discontinued in 1817, and each drew what he needed; but neither of them laid up property for himself. Carey died without leaving his widow any thing. Ward left only about five thousand dollars, the proceeds of his *private* property, put to interest on his first leaving England. Marshman is known to be poor; and his style of living, now at least, is more frugal than that of almost any other missionary I saw in Hindustan. Many of his measures are generally disapproved, but his diligence and true greatness must stand confessed. It cannot be said the glory of Serampore is departed. Though it has now become a mere unit among missions, its history will ever be one of the brightest pages in the records of modern benevolence. The benefits it has produced are lasting as the world. It has been swallowed up in more diffused endeavors, like the morning star giving place to day, — swallowed up in brighter light.

Bengal Mode of Churning.

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CHAPTER II.

Madras — Catamarans — Difficulty of Landing — Black Town — Esplanade — Population — Illustrations of Scripture — State of Religion — Catholics — Teloogoos — Travelling by Palankeen — Pondicherry — Cuddalore — Tranquebar — Combaconum — Tanjore — Kohlhoff — Swartz — Trichinopoly — Heber — Scringham — Slavery in Hindustan — Idolatry supported by Government — Brahmins and Brahminism — Progressive Poverty of the Country — Modern languages of Hindustan.

A VOYAGE of fourteen days, in a small trading vessel, without a white face in it but my own, brought me to anchor in the roads of Madras, January 26, 1837. It was a fortnight of great discomfort; but I could not waive my rule of going in the first vessel when my work at any place was done. Generally, if an opportunity is allowed to pass in India, weeks and even months elapse before the occurrence of another. Our captain, in this case, was a quiet native of Chittagong, and, though he had no means of ascertaining longitude, made a short and safe voyage by dead reckoning. By taking such a vessel, instead of an European, I saved three fourths of the customary price of passage.

There being no indentation of the coast, nor any island to break off the sea, a heavy swell rolls in throughout the year. Vessels anchor in the open roads; the large ones keeping a mile or two from shore. The swell keeps them pitching and rolling, as uncomfortably as when at sea. The danger is so great, during the south-west monsoon, that vessels are not allowed to lay here for several months in the year, and the anchorage seems deserted. Cargoes are loaded and unloaded, by boats adapted for passing through the surf. Among the first objects that struck me, were the *catamarans*, gliding in every direction. These are exactly like a New England stone-sled. Three flattened timbers, eight or ten feet long, are tied together horizontally, and sharpened a little at the point. One or two men propel it with a paddle, flattened at both ends, and dip first on one side, and then on the other. They sit on the calves of their legs, with the toes inward, and in this position, which is the only one the case admits, they often remain for hours. The water, of course, comes up between the timbers, and washes over the little raft, so that the men are kept wet to the middle. If they would carry

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any articles dry, which is seldom attempted, they construct a high pile of bushes in the centre. When no boat could live five minutes, these catamarans go about in perfect safety. The men are often washed off, but instantly leap on again without alarm. A water-proof cap, for the carriage of letters to and from newly-arrived vessels, is almost their only article of dress. The rest is but a strip of cotton cloth, two or three inches wide, fastened, front and rear, to a twine tied round the hips.

Landing seemed so difficult, though the weather was fine, that it was hard to conceive how goods could be conveyed without getting wet. Yet these boatmen do it, and display energy and skill scarcely to be surpassed. Keeping time to a rude tune, they now take long pulls, and now short ones, as the waves run past; they at length push the boat forward on a foaming surf, and she is thrown upon the beach. As it recedes, some jump out with the ropes, and, at every returning wave, get her a little higher, till she lies still upon the sand. The operation is sufficiently disagreeable, especially to the timid. The passenger is not only almost thrown from his seat, by the heavy and repeated striking of the boat upon the beach, but is generally well sprinkled by the breakers dashing against her before she can be hauled up sufficiently. The boats are large and deep, made, without ribs or timbers, of thin, wide planks, warped by fire to a proper shape, and fastened together by strong twine. Against the seams, straw and mud are fastened strongly, by the twine which ties the planks together. No nails are used, for none could keep a boat together with such thumping.

The city presents, from the sea, nothing to create large expectations. Only a few public buildings are visible, and not much of the town, as the site is quite level. It is, however, a noble city, and has many fine streets. The Black town, so called from the color of the natives, who reside there, is well laid out, and is defended by a substantial brick wall. The houses are far better, on an average, than those of the natives in Calcutta. Though there are not so many fine residences of rich Baboos, as in that city, there are some scarcely surpassed in elegance by any in America.

A space of several miles in the rear of the Black-town is occupied by the Europeans. Their houses are not placed in rows, but scattered about, and embosomed in gardens and shrubbery. Trees are planted in rows along the principal avenues, and the number of pleasant drives surpasses those of any city I have yet seen in the East.

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The fort is on the shore south of the Black-town, with a large open space between, reserved as an esplanade. On the margin of this opening, next to the sea, and also below the fort, is the fashionable evening drive. Here, weary of lassitude or labor, come all the gentry to enjoy the freshness and glory of sunset. The rushing of the ceaseless surf — the numerous vessels, of varied make — the cool sea breeze — the majestic ocean — the wide sweep of western sky — the superb equipages — the cheerful faces — and the cordial greetings — make it every way charming. In going to "the course," you meet, along the less pretending roads, merchants on their camels, Arabs on their steeds, Burmans and Moguls on their ponies, native gentle-

Hindu Gentleman's Carriage.

men in their handsome bullock carriages; while the sircars, &c. are drawn by a single ox, in an indescribable sort of wheelbarrow, or are borne in palankeens.

While in this city, famous for snake-charmers, I sent for some to show me their skill. They brought a boa constrictor, and several cobra de capels; the latter being, as is known, highly venomous, and generally fatal. They were in shallow baskets, coiled up as close as possible. The keeper had a simple flageolet; on hearing a few notes of which, the snake gracefully erected half its length, and spread out its beautiful head and neck to

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a breadth of several inches. The keeper sometimes ceased his music, and irritated the creature with his hand; which it bit violently, but without injury, its fangs having been extracted.

These men are often employed to draw forth from their holes snakes which infest gardens and old buildings. Playing on their flageolet, they pass round the suspected places, and if serpents be there, are sure to bring them forth. Without permitting the music to cease, an attendant seizes the snake by the tail, and whirls it round so rapidly that it cannot bite; sliding one hand up gradually, till he gets it firmly by the neck; then, taking a little stone or shell, he crushes out the fangs, and puts it in his basket or bosom, and carries it away. The transaction forcibly reminds one of the passage, Psalm lviii. 5, which compares the wicked, who persist in their ways in spite of counsel or entreaty, to serpents that will not be charmed. This text, as well as Jeremiah viii. 17, where Jehovah threatens to send among Israel "serpents which will not be charmed," shows that the trade of these men is of no recent date.

The population of Madras, including all the villages within several miles, is generally reckoned at 420,000. But a census made in 1823 gave only 27,000 houses. This, at seven inhabitants to a house, would make the population about 190,000. Large spaces, even within the walls, are wholly vacant. Allowing for houses omitted in the census, the population is perhaps 200,000. There are populous villages in the neighborhood, containing 100,000 more. One of the most striking peculiarities in the town is the universality with which males and females, old and young, bear upon their foreheads, arms, and breasts, the marks peculiar to their religion, or sect of it.* Some have a red

* Those know little of the world, who advance the existence of sects as an objection to Christianity. Over all Hither India, the same books are held sacred; yet the community is divided into many sects, holding their preferences with bitter zeal and exclusiveness. Brahma has no followers, because, as the supreme God, he is above all concern with mortals. Vishnu and Siva have each their sects, and even these are far from harmony. The worshippers of Vishnu are divided into twenty sects; those of Siva into nine. There are four sects who adore Doorga, and ten devoted to various other objects, which, with some subdivisions, swell the number of Hindu sects to nearly *seventy!* Collisions, among these, are perpetual and rancorous. At Hurdwar, and many other places, scenes of violence and bloodshed invariably occur at the great annual festivals. The feuds of similar kind which prevail among Mussulmans, are well known, and the bloody character of their conflicts. It was thus also with Jews. Even the followers of Zoroaster, are stated by Gibbon to have been

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or blue spot on their forehead; others blue, red, white, or yellow perpendicular lines; others, horizontal lines. Some, in addition to these, have ashes or clay rubbed in lines on their arms and breast. I could not help recurring continually to that text, (Deuteronomy xxxii. 5,) "Their spot is not the spot of his children." The allusion is doubtless to a similar custom. These marks are shown in the picture of a native woman carrying water, page 15, and of a Brahmin, page 78. The former shows also the costume and ornaments of women in the lower classes, as I saw them in the street. The highest classes wear much the same, but of far costlier materials.

Men of distinction have servants running before; and at least two always run beside the carriage. Even persons on horseback are never without one of these runners, who is called *syce*. It is astonishing how long these men, accustomed to the business from childhood, can endure. The rider never slacks his pace on their account, and they keep up during the whole drive. For a long time, the sight of these poor men destroyed the pleasure of my rides. They, however, do nothing else, and their labor, on the whole, is certainly far less than that of a mechanic with us.

The incident of Elijah running before the chariot of Ahab, (1 Kings xviii. 46,) has been continually brought to recollection by this custom, wherever I have been in India. He had assumed an attitude of great grandeur, in mocking the national faith before the king, and denouncing his sins before all the people; and, after so long a famine, he had now been praying for rain, and already the heavy thunder announced rescue to a starving nation. But in all these honors was he proud? Was he disposed to refuse his lawful king the proper homage of a subject? He would let all Israel see how he honored the ruler of his people, and how far he was from vain-glory amid such triumphs. Gathering his robes about him, therefore, and mixing with those who ran before the king, he did nothing out of the way, nothing for effect, nothing in the least supernatural; but testified, in the happiest manner, not merely his own humility, but that even a wicked king had ceremonial claims, which a good subject should not deny.

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divided into seventy sects, in the time of Artaxerxes. The truth is, man will have diversity of opinions, to the extent that opinion is free. Despotism alone makes unity in such matters.

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My stay in Madras extended from January 26 to March 17th, 1837, including journeys into the interior. The weather, during this period, was truly delightful. Instead of remarks, resulting from my own experience, I transcribe a table, showing the highest and lowest state of the thermometer, and the mean temperature, for every month in the year: —

January.....	Max.	86.	Min.	65.	Mean height.	75.5.
February...	"	87.	"	66.	"	77.8.
March.....	"	90.	"	69.	"	80.7.
April.....	"	94.	"	75.	"	83.7.
May.....	"	99.	"	78.	"	86.
June.....	"	98.	"	79.	"	88.4.
July.....	"	95.	"	73.	"	85.
August.....	"	93.	"	72.	"	84.6.
September.	"	92.	"	72.	"	83.
October....	"	91.	"	70.	"	82.
November..	"	87.	"	67.	"	78.
December..	"	84.	"	65.	"	76.

The state of religious feeling in Madras, at this time at least, is little better than in Calcutta. The concert of prayer, which is held, *unitedly*, at different churches in rotation, was held, while I was there, at the Scotch kirk. One city minister only, was present, and but thirty-five other persons; though the evening was delightful. The services were just those of public worship, so that it could not with propriety be called a *prayer-meeting*. But religion seems to be exerting its blessed influence in the city more and more, and recently there have been among the troops in the fort, some forty or fifty cases of conversion.

I was happy to find several Sunday schools, though only that of the Wesleyans seems flourishing.

This city is the seat of several missions, by various societies in England and America. There are Episcopal, Scotch, Independent, and Wesleyan churches, with excellent places of worship, where pastors are regularly settled, who conduct services in the English language. Beside the bishops and six Company's chaplains, there are fifteen missionaries, Episcopal, Scotch, Wesleyan, and American, beside several who support themselves, and are not connected with any board. Of all the regular missionaries, there are but three who are devoted wholly to the natives. The rest preach in English, or take charge of schools, printing, agencies, &c. There are also in Madras fourteen

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Catholic priests, and congregations of Armenians, Jews, &c. Some thousands of native youth are gathered into schools under missionary superintendence, and several printing establishments are owned by the missionary boards. The language of the region is Tamul, and in this, there are printed the whole Old and New Testaments, and two hundred tracts, beside the Pilgrim's Progress, Ayah and her Lady, Swartz's Dialogues, &c. Many of these publications, however, need revision, and many are wanted on other subjects.

As regards Christianity among the natives, Madras is behind Calcutta. I inquired of several ministers, and most of the missionaries, but no one knew the state or number of native converts. The nominal Christians are few. As to real converts, one missionary thought there were but two or three in the whole city and suburbs! Another thought there were not half a dozen, at the utmost. No one supposed there were more than that number. Some hundreds have been baptized, with their children; and many have grown up who were baptized in infancy; but the conduct of this body is not always honorable to the cause. Of the Catholics, there are some thousands; but they are distinguished from the heathen, it is said, not by better morals or manners, but only by not smearing their bodies and faces with idolatrous marks.

I had the pleasure of attending the anniversary meetings of the Wesleyan Mission, the Madras Bible Society, &c. They brought me into a pleasing acquaintance with many missionaries from distant stations, and thus enabled me to enlarge my stock of official memoranda.

I was particularly pleased with the Wesleyan plan of having a second anniversary for the natives, in which the services and speeches were in Tamul. The body of the chapel, cleared of the settees, was well filled with natives, who sat, after their fashion, on the floor. They behaved with perfect decorum, and listened with attention. It certainly is a plan happily calculated to enlighten and improve the converts, while it instructs and informs the heathen.

A case has recently occurred, which has excited a great interest among the natives, far and near. Arumuga Tambiran, (literally, the six-faced god,) a distinguished devotee, has been converted to Christianity. He is now very old, having been for fifty years a prominent pilgrim and teacher. Dressed in a yellow robe, the sacred beads round his neck, smeared with ashes and clay, and bearing the various insignia of his high station, he

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made pilgrimages to many and distant places of distinguished sanctity, and was every where received with profound veneration. Eleven others, who had begun this course with him, had died. Scarcely any man, far and near, stood so high as Arumuga. His very appellation — *Tambiran* — struck awe to the bosom of every Hindu; for "Tambirans rank higher than Brahmins, and inferior only to the invisible gods."* His public baptism, last August, has created a strong sensation through the entire peninsula. Being a poet, he has written several pieces, which have been printed in large quantities, and are sought after with great avidity; this being the style of the sacred books. His case, however, is an additional evidence, that though the people are disposed to ask if any of the great have believed on Christ, yet that such an event has little other visible effect than transient wonder.

It was my intention to proceed immediately to Chicacole, and settle with Mr. Day his future position. But, on taking steps for a dâk to that place, I learned that Mr. Day was daily expected at Madras. This report afterwards proved to be erroneous; but the repose which it gave me was very providential, as my health, which had been declining continually for some weeks, now became so poor that I should have been arrested on the way.

The ministers and missionaries of the city urge Mr. Day's location here. This opinion, which had been previously expressed by various brethren in Burmah and Bengal, I now adopted as my own, for reasons which it is not important to rehearse. Mr. Day had previously resolved to leave Chicacole; and on communicating my opinion, it met his cordial approbation, and he immediately prepared to embark for Madras, with his family.

Learning that Teloogoos abound in Southern India, and anxious not only to learn about them, but to measure the degree of the missionaries' success in a region where Ziegenbalg, Swartz, and others had labored for more than a century, I availed myself of the time which would intervene before Mr. Day's arrival, to make an excursion to Tanjore, and Trichinopoly, through the districts of Chingleput and South Arcot. Instead of leaving the reader to pick out detached remarks, scattered through the journal of this tour, I will, while speaking of Teloogoos and their new missionary, throw together such facts respecting them as seem to be requisite here.

* Dr. Francis Buchanan.

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This people, whose name is often written *Telinga*, or *Kalinga*, are generally called, by European writers, *Gentoos*; but this name is unknown, I believe, to any Indian language. They occupy a considerable part of Hindustan, but have now no country entirely to themselves, or bearing their name. The region where theirs is the prevailing spoken language, is about five hundred miles long and two hundred wide, embracing all the Northern Circars, a large part of the Nizam's dominions, the districts of Cudapah and Bellary, and all the northern part of the Carnatic. The political divisions of the Teloogoo country are Ganjam, Vizagapatam, Rajamundry, Masulapatam or Bunder, and Guntoor.

Teloogoo families and villages are scattered over the whole of India, between the above-described region and Cape Comorin, and are particularly numerous in the Mysore and Tanjore countries. The sea-coast, from Pulicat to Ganjam, is chiefly occupied by Teloogoos.

The largest Teloogoo city is Masulapatam, which has a population of eighty thousand. The next largest are Nellore, Guntoor, Vizagapatam, Chicacole, Burhampore, and Ganjam. The latter cities have each about twelve thousand inhabitants.

In Madras, one sixth of the population are reckoned to be Teloogoos. They are scattered over all the city, but some streets are almost wholly inhabited by them, and in the suburb Wonarapetta are about fifteen thousand, settled together. Most of them, however, understand Tamul, as well as Teloogoo: some read in Tamul, and not in their own language.

The number of Teloogoos is not known. There are probably about eight millions, of which one million are Mahometans.

Of this nation was the dynasty which, before the Mahratta conquest, ruled the whole region of Madura, Tanjore, and Trichinopoly, beside their peculiar country. In these districts, many of the rich chitty, or merchant caste, are Teloogoos at this day.

It is remarkable, that, in Japan and the islands of the China Sea, the only name for India is *Telinga*, or, as they pronounce it, *Kalinga*. It is always so called in their ancient books, and the introduction of Hinduism into their country is ascribed to the Kalings. As it would appear, from the history of Java, that a considerable emigration from the Coromandel coast occurred in the thirteenth century, it is not improbable, that at that period the Telinga or Teloogoo dynasty was in its glory. Another, and still stronger indication, is found in the fact that the Telinga calendar, which differs from that which prevails in the Deccan, and Hindustan generally, is precisely the calendar of the Javanese.

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Their religion is Brahminism, and the system of caste is in full force. Their principal classes are Brahmins, Chetries, Vysias, Shoodras, and Pariahs. These are subdivided into distinct castes. Of Brahmins, there are four castes; of Chetries, three; of Vysias, three; of Shoodras, eighty-five; and some even among the miserable Pariahs. Some of these are again subdivided, as, for instance, of that class of Shoodras who cultivate the ground, there are no less than twenty castes! Every separate trade and calling is a caste. The children of a barber, must not marry the children of a washerman, or any but of the barber calling; so of smiths, carpenters, &c.

All classes pay the parents for their wife. The gift of a wealthy Brahmin is about half a pound of gold, and some other things. Even a poor Pariah must give ten rupees. When a man is too poor to pay a wife's price, he goes out to beg, saying, "I want to marry such a girl; give me some money." Poor Brahmins do this most frequently, and are insolently importunate. Polygamy is practised by nearly all who can afford it. It is believed that their religious system is on the wane, and, whether from poverty or neglect, it is certain that no new temples have been built for many years.

The first effort, in India, of the London Missionary Society, was made in favor of the Teloogoos; but the measure has not been pursued with ardor. In 1805, Messrs. Cram and Des Gran arrived at Vizagapatam, but they both died soon. In 1819, Messrs. Gordon and Lee, from the same society, arrived, and some time afterward, Messrs. Pritchard and Dawson.

After the death of Mr. Dawson, the station was vacant till early in 1834, when Mr. Gordon, son of the late missionary returned from England, whither he had been sent for education, and assumed the operations. In November, 1834, Rev. Edward Porter joined the mission, but has labored a good deal of his time among the English.

There are now in this field four ordained missionaries from the London Missionary Society, and Mr. Day from America. Four other pious and active gentlemen, unconnected with any missionary society, are acquiring the language, and have devoted themselves to the good of this people. One excellent native convert, Poor-shu'-them, is ordained, and labors extensively. Beside these, several Tamul missionaries speak Teloogoo, and do something in the way of giving tracts, &c. The London missionaries have published an appeal for aid, in which they state that there are not less than three hundred Teloogoo towns, where

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missionaries might be advantageously settled under the full protection of the British government.

There are six schools connected with the mission at Vizagapatam, containing two hundred and fifty pupils. This department of effort has been maintained from the beginning, but neither this nor any other has been apparently made the means of conversion; and, though thirty years have elapsed, no poor Teloogoo has at this station been brought to a saving acceptance of the Lord Jesus. The lives of those brethren who have labored here, have, however, not been spent in vain; they have done much in preparing translations and tracts, and have doubtless sowed seed, from which others will reap, that "both may rejoice together."

At Chittoor, there are about fifty Teloogoo families, who have become nominal Christians. Two thirds of the inhabitants are Teloogoos.

At Cudapah, the London Missionary Society have another station, occupied by Rev. Mr. Howell, an Indo-Briton. He has baptized one hundred and fifty persons, (adults and children,) and settled them on lands owned by the mission. The houses cost eight or ten rupees each. Each family is expected to pay its own taxes, and support itself. He has three schools; one for Christian children, and two for heathen. A few of the baptized, probably twenty, Mr. H. hopes, are really converted. The rules binding on nominal Christians, are, to attend worship every morning and evening at the school-house; to attend public worship on Sunday, and two evenings in the week; to settle their disputes before a committee of five brethren, and not go to law; to send their children to school, &c.

At Bellary, in the northern part of Mysore, a mission was begun, in 1810, by the London Missionary Society. Strictly, this is a Canarese mission; but Rev. Mr. Reed has acquired an extensive knowledge of the Teloogoo language, and has translated and written in it to some extent. He occasionally labors personally among the Teloogoos, who form about a third of the citizens.

The whole Bible is translated into Teloogoo; and the New Testament, Genesis, Exodus, Psalms, and Isaiah are printed. The remainder of the Old Testament will be printed at the London Missionary Society's press at Bellary, but how soon, is uncertain. Thirty tracts are printed; but some of them are very poor. A large supply might be advantageously distributed; but the Tract Society of Madras is feeble, even with considerable aid from the parent society in London.

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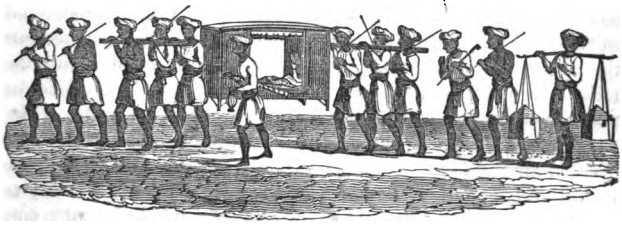
The language is confessedly difficult of acquisition, but has many beauties, and bears a strong resemblance to the Sunscrit. Missionaries now have the aid of an excellent grammar and dictionary, beside translations of Scripture and tracts. Two translations have been made of the New Testament, one by the Serampore missionaries, and the other by Mr. Pritchard, of the London Missionary Society.

The only mode of inland travelling, in India, is by palankeen; and, in the hot season, at night only. Bungalows are built, by government, on some principal roads, where travellers may spend the day, and where a servant is retained, who gets what you require to eat. They are, generally, comfortable brick houses, having several apartments, and furnished with chairs, tables, and sometimes bedsteads.

In this part of India, a "set of bearers" consists of twelve men; ten to carry the palankeen, one cooley to carry the bag-



Palankeen Travelling.

gage, and a musalche. Six bearers carry at a time, and four trot along to take their turns, and relieve the others, about every quarter of a mile. The *cooley* carries the baggage in tin boxes, made for the purpose, called *banguy* boxes, suspended from a pole on the shoulder. The *musalche*, or torch-bearer, has a hard roll of rags, four or five feet long, as thick as one's wrist, and oil in a copper goblet, with a very small mouth. When he trims his lamp, he has only to knock off the snuff against a tree, and pour on a little more oil — a process which reminds one constantly of the parable of the virgins. Every traveller is obliged to have his own palankeen, in which he takes his carpet-bag, and some books, etc., hanging on the outside his tea-kettle, hat-box, and goblet of drinking-water. Notwithstanding the loss of time incurred by changing hands so frequently, your speed

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averages about four miles an hour; often more. In travelling post, as I did, fresh bearers are had every twelve or fifteen miles. By starting when the sun gets low, and not stopping till eight or nine o'clock next morning, you may go sixty or seventy miles of a night. On roads where no bearers are posted, and where special expedition is not wanted, a single set of bearers is employed, who go journeys of any length, and average thirty miles a day, travelling either in the day or night, as you prefer. I chose to travel by night, not only because the sun was oppressive, but because it prevented loss of time, and gave me the day to be with missionaries at the different stations.

On two or three occasions, I was obliged to spend the day at bungalows, and greatly enjoyed the cool quietude of these resting-places. The solitude was delightful, and refreshing to my spirit, as well as advantageous in enabling me to bring up arrearages in memorandums.

This mode of conveyance has indeed the advantage of a recumbent posture; but the motion was to me excessively wearisome, and, with some bearers, even painful. I liked a palankeen in Calcutta very well, where the bearers are accomplished, and the distances short. But this hasty journey of five hundred miles wore me out, so that I could scarcely stand. The expense with post-bearers is twenty-five cents per mile, which, though dear for the traveller, is an extremely small sum to be divided among fourteen men, who have also to walk back again; making their pay but about a cent per mile for each, for very severe labor. To take one set of bearers for a whole journey, costs less.

Leaving Madras, February 13, 1837, I proceeded from forty to sixty miles each night. The road led through Villacherry, Caliabaucum, Trepaloor, Allatoor, Maubiliveram, Sadras, Alumparva, Canjimere, Collacoopum, Pondicherry, Cuddalore, Poondiacoopum, Chillumbrum, Sheally, Myaveram, Trivellungaud, Combaconum, Paupanasum, and numerous smaller towns; and across the rivers Paular, or Palaur, Cunnabaur, Gaddelum, Pettanaur, Vellaur, Coleroon, Cávery, &c. Several of these are mouths of the Cávery.

The first stage kept us along the seaside, every surge laving the bearers' feet, and my old acquaintance, Ocean, the only object of my regard. The rest of the way is through a wild and poor country, though with many towns and villages. Immediately around Pondicherry, and all the country from thence to Tanjore, is a garden. From Tanjore to Trichinopoly, is a

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desert, which extends, in a broad stripe, to Cape Comorin. The district of country through which this road carried me, forms the central portion of the Carnatic, and comprehends the former dominions of the nabob of Arcot. It came under the British power in 1801.

A few hours were devoted to a rapid survey of Pondicherry; reputed to be much the handsomest town in India. No native huts disfigure the streets, as these are all placed separately in the suburbs. There is but little business now done here, and but one foreign vessel lay in the roadstead. The Jesuits have a college and a church here, and the Capuchins a church. Many of the natives have adopted the Catholic faith; but it has done little for their improvement. The French are prohibited, by treaty, from keeping many troops, and the whole city looks silent and languishing.

Cuddalore, on the Panaur, fifty-two miles from Pondicherry, is the first station on this route where there are English. It is one of the great stations where soldiers are placed, who, from having married native women, or other causes, choose to remain in the country after serving out their time, or becoming invalids. A few effective troops also are stationed here. The Episcopal chaplain, Rev. Mr. Hallowell, received me with great kindness, in the absence of the missionary. The invalids and pensioners are obliged to attend worship, and with the gentry, form a large and attentive congregation. The missionary, Rev. Mr. Jones, devotes himself to the natives. This was a station of the Christian Knowledge Society so early as 1737, but has not been constantly occupied. Mr. Jones arrived in 1834, and is able to preach in the vernacular. He found Mr. Rosen's church, and ten schools, which Mr. Hallowell had superintended for five years. He has baptized some adults, and many children, and increased the number of schools. One of these is for girls. The whole now contain 540 children. Mr. Jones has two Tamul services on the Sabbath, and two in the week. The congregation consists chiefly of nominal Christians. They amount to more than three hundred, among whom are many of the native wives of European soldiers.

Though I passed within an hour or two of Tranquebar, it seemed of no use to visit it, as there is now almost no visible effect of missionary labor there. Nor is there any missionary, the last one having accepted the office of chaplain to government. A few of the schools are continued by government; but

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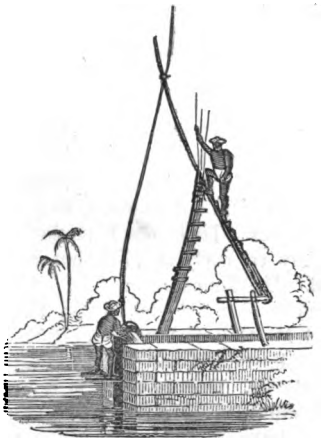
there are only three hundred nominal Christians, and the mission is entirely relinquished. The causes of this total abrogation of a long-established mission deserve investigation. Abundant materials exist, as to the history of the men and measures; and the question is of great importance. It is the opinion of some of the best-informed persons in that region, that many of the missionaries have been unconverted men. If such be the fact, the wonder ceases.

A more beautiful country than that from Cuddalore to Tanjore can hardly be imagined. The dense population and rich soil give their energies to each other, and produce a scene of surpassing loveliness. But the taxes, and other causes, keep down the laborers to a state below that of southern slaves. The labor of carrying agriculture to perfection, under a cloudless sky, wholly by artificial irrigation, is, of course, immense. The water is obtained, either from the river by small canals, or from tanks and wells by pecottas.



A Pecotta.

The mechanism for the latter mode is simple and easy. A pole, like that to New England wells, is fixed on an upright beam, and worked by two men, one of whom walks a few steps backward and forward on the pole, and the other guides the bucket. The same plan is common in all parts of India. The water rushes through troughs into channels, which lead to every bed. Another man passes along the field or garden, and, after

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suffering a proper quantity of water to flow upon a bed, scrapes with his hand a little soil into that channel, and leads the water into another — passing thus from bed to bed, till the whole is watered. The services of a watering-pot would be wholly inadequate, in a climate so hot, and without rain.

Such a practice is doubtless alluded to, Prov. xxi. 1, where it is said of God's easy control of human hearts, that "he turneth them as the rivers [rivulets] of water."

As there is always power enough, in a tropical sun, to produce vegetation, moisture alone is necessary to constant cropping. Districts, therefore, furnished as this is, with tanks and rivers, present continually all the varieties of seasons in Europe. The eye wanders over large fields, in some parts of which men are ploughing, in others planting, and in others harvesting, at the same time. Each field is divided, as in our own rice-growing districts, into small compartments, separated by a narrow mound of earth, about a foot high. On any one of these the water is turned at pleasure, while the rest are dry; and every stage of the process, and of the growth of the grain, is seen at once. Most of the lands are cropped twice a year; sometimes with rice, but more frequently with rice first, and then some other grain or pulse.

The scene is beautiful; but squalid poverty and miserable mendicants constantly obtrude, and remind one of Pope's lines —

> "In vain kind seasons swell the teeming grain;
> Soft showers distil, and suns grow warm in vain:
> The swain, with tears, his frustrate labor yields,
> And, famished, dies amidst his ripened fields."

At Combaconum I found a London missionary, Mr. Nimmo, successor to Mr. Crisp. The city contains forty thousand inhabitants, and was the capital of the ancient Chola dynasty, from which the whole coast of Coromandel (corruption of *Cholamandel*) received its name. It is distinguished among Hindus for its sanctity, and is one of idolatry's strongest holds in Southern India; though missionary labors have here been carried forward by Protestants for more than seventy years. Great numbers of the inhabitants are of the Brahmin caste. The pagodas, gateways, and tanks are very fine.

The chief cause of the celebrity of this seat of idolatry is the general belief that one of its great tanks is filled, every twelfth

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year, by the waters of the Ganges, which enter by a subterranean passage. Thousands of people, unable to go so far as Bengal, rush hither, from all parts of Southern India, at these favored times, and bring vast profit to the Brahmins. The efficacy of the water is deemed sufficient, at these times, to wash away, from all who bathe in it, all manner of sin and impurity, even though contracted in many former transmigrations. Papists are numerous in this region, and add much to the difficulties of a missionary.

The station has not been without fruit; and some souls have evidently been born of God. The Danish missionaries at one time had a congregation of five hundred persons. But, among other causes, frequent intermissions of labor, by the death or removal of the missionary, have been very pernicious. Mr. Nimmo settled here in 1833, and has two hundred nominal Christians (that is, baptized persons) under his care, and a church of twelve members. Besides the chapel in the city, he has three others in the vicinity, and employs five readers, mostly from Tanjore. He has twelve small schools, eight of which are maintained by friends on the spot. Only four of his teachers are Christians. The Rev. Mr. Combs, from Tanjore, is about to settle in this city.

At Tanjore, a hearty welcome awaited me to the house of the venerable Kohlhoff, the protégé, friend, and fellow-laborer of Swartz. For more than fifty years he has been a missionary. I was charmed with his purity and simplicity of character, and enjoyed, during the three days spent under his hospitable roof, not only a valuable opportunity of acquiring authentic knowledge of the history of missions in this region, but the deductions of his own long experience and observation, and many delightful facts respecting the private life of Swartz.

The city is the residence of the rajah, who still reigns over the kingdom of Tanjore, paying three fifths of the revenues to the Company. He is son of Serfojee, the rajah who was brought up by Swartz, and who so sincerely loved that admirable man. His residence is within the fortress, which is reputed to be very strong, and which contains not only the palace, but a population of many thousands.

The district of Tanjore was never actually occupied by Mahometans; therefore the Hindu structures remained uninjured, and the religious revenues were not sequestrated. Thus it is, that in no part of India does the Brahminical faith show itself more

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imposingly. Almost every village has its brick pagoda, and lofty gateway, covered with statues in mortar. Brahmins hold all the power, are the chief landholders, and fill almost every lucrative office.

Swartz lived within the fort, where both his dwelling-house and church yet stand. The former is almost a ruin, but is used as a school-room. It consists merely of three small rooms, a little raised from the ground. Similar humility and moderation are displayed in the house he afterwards built, within the yard of his church. The church is well built and handsome, and, having been lately repaired, at much expense, by the rajah, is likely to last for ages. It is of little service; as but two or three Christian families live within the fort. To these, however, a catechist preaches every Sabbath. Swartz's pulpit remains unaltered; and in the wall, at the opposite side, is the marble tablet by Flaxman, representing his last moments, with the faithful Gerické at his head, and the affectionate rajah and others by his side. O that this spacious church may again contain such audiences as listened to its blessed founder!

In visiting these interesting spots, we passed the rajah's palace, and saw his tigers, &c., kept for show. He had gone to a distant part of the fort, and we therefore witnessed his displays of royalty. The cavalcade was resting near the gate of the inner fortress, where he had entered. It consisted of a score of war elephants, caparisoned, a troop mounted on camels, and a small park of artillery. Men and beasts looked dirty and shabby, and all the pomp seemed poverty-struck. The dens of the wild beasts, originally elegant, and each having a fine tank of brick and mortar, where the animals might bathe at pleasure, were dilapidated, and the handsome iron balustrade nearly mouldered away.

We passed on to the huge pagodas, extensive gardens, and paved yards, devoted to the national superstition. Here, too, idolatry has made one of its "high places." But, though all is grand and large, quietude and decay seem to be nearly in possession. A few fat, supercilious Brahmins stalked along the deserted walks; but, except at certain seasons, worshippers are few. The traces of recent repair are few and partial. Other shrines in the city are more readily reached, and thither the crowds repair.

The city itself seems flourishing. It is regularly built, and is said to contain a greater proportion of good houses than any other native city in Southern India.

The first visit of a Christian teacher to this important city and

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province, was that of Pressier, from Tranquebar, in 1728; but he was not allowed to preach, except at his own residence, and remained but a short time. The next effort was made by Wiedenbrock, in 1753. He accompanied an embassy of the government of Tranquebar to the rajah, and staid but twelve days. His diary, preserved in the mission library, states that he had some little opportunity of declaring the system of salvation before the assembled court, in reply to questions from the rajah.

The first regular missionary efforts were made by Swartz and Klein, who began in 1762 their labors at Trichinopoly, making occasional visits to Tanjore. Ten years afterward, Swartz removed hither, and the mission may be said to have been commenced. The blessings which attended his efforts may be seen in his memoir. O that his spirit had descended on all his successors! Two thousand persons embraced a profession of Christianity under Swartz, many of whom, no doubt, were truly pious. But he allowed them to retain caste; and the sad consequences of his so doing are felt to this day. Caste is not even yet wholly done away among the Christians, and its injurious effects are many.

In the province, mostly collected in villages, there are now about four thousand Protestant Christians. Of course, among such a population, a missionary enjoys many of the advantages of a pastor in our own country. It secures, too, to those who may choose to abandon idolatry, the means of subsistence. The children are brought up in the knowledge of the true God; and various other benefits accrue. Still, it is doubtful whether the evils do not overbalance the advantages. The baptizing of such as embrace Christianity, without becoming pious, and of receiving to the Lord's supper all such as exhibit a due measure of outward rectitude, and possess a certain knowledge of the standards of the church, confounds the church and the world in the sight of the heathen, keeps down the standard of piety, brings forth unconverted assistants, and makes church business a matter of civil police. This mode of conducting missions has now been long tried, and is practised by nearly all the missionaries in India, except those of the Baptist persuasion, and those from America. It deserves the serious consideration of the friends at home. Out of the seven hundred and thirty-four communicants belonging to the Tanjore mission, a very small part are deemed pious; nor can many, even of the native assistants, lay claim to this character. Tyerman and Bennett affirm that "no vital religion is found in any of the preachers or native Christians."

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The present missionaries at Tanjore are Mr. Kohlhoff, (Lutheran,) and Messrs. Calthorpe and Brotherton, (Episcopal.) All are in connection with the Christian Knowledge Society. The two latter are young, and have but just arrived. The mission, as a whole, wears an encouraging aspect. Three of the native preachers have received ordination; two of whom are evidently converted men. One of these, Visavarnarden, (mentioned in Mr. Hough's reply to Abbe Dubois,) is still active and faithful, though nearly sixty. His labors have been particularly blessed.

The schools, to which government contributes a hundred pagodas [more than three hundred dollars] per month, are in active operation. This allowance, with the avails of Swartz's bequests, nearly support the whole mission, with the exception of the salaries of Messrs. Brotherton and Calthorpe. The whole number of catechists and schoolmasters is seventy-eight. These come monthly to the mission-house, where their reports are received, and where they are catechized, and otherwise instructed. The whole number of scholars is about a thousand, of whom sixty are boarded in the mission compound. The houses for the missionaries, the schools, &c., are excellent and ample. These, with the church now used, are in a pleasant suburb, composed, in a considerable measure, of the native Christians.

Worship is maintained in the church, on Sundays, both in English and Tamul. No audience could behave more properly than did the poor natives. Their knowledge of Christianity, however, is very small. It will probably be long before heathen churches will possess the measure of light, zeal, and devotion, which are often seen in more favored lands.

Behind the pulpit is the grave of Swartz, marked by a flat slab, with an inscription in English poetry, ascribed to the rajah, his friend. The lines are affecting; and the spot will ever be, to the Christian, hallowed ground. Fragrant and blessed will the memory of this holy man be, while earth stands. How glorious is the society of heaven becoming! How blessed it will be to meet there all the good who ever lived, and none but such!

There are about twelve thousand Romanists in the province, and in the city about four hundred. Their priests are generally of the Jesuit order, from Goa. Within a few years, a large party have come over to Protestantism.

The country between Tanjore and Trichinopoly is almost a desert; and I could not place a relay of bearers on the road. One

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set of men bore me the whole distance, thirty-eight miles, between nine o'clock in the evening and sunrise next morning, without apparent fatigue. This is the customary arrangement.

Trichinopoly, once the capital of a small kingdom, stands on the Cavery River, and is strongly fortified. It has a population of eighty thousand souls. None of that importance is now attached to this strong hold, which made it the theatre of such sanguinary conflicts, between the English and French, from 1751 to 1755. The Company maintain now five or six full regiments of troops here; but chiefly for the salubrity of the spot, and its ready intercourse with other points on the peninsula.

The mission here was begun by Swartz, in 1762, and he labored in this field ten years. Since that period, it has not been constantly occupied, and previous to 1827 there had been no missionary here for ten years! The injury of these repeated intermissions has been very great. Rev. Mr. Schreivogel now has charge, but the work moves on languidly. There are about five hundred nominal Christians; some of them the descendants of Swartz's followers; but very few give evidence of piety. One of my informants thought there might be forty; but another, who had better means of knowing, could not make out ten.

The church and mansion-house of Swartz are within the fort. The former is still used; the latter is empty, and going to ruin. Here, as at Tanjore, it was sweet to linger in the rooms where he prayed, studied, and reposed; to handle his books; to look abroad on the objects on which his eye had rested; and to console myself with the thought, that, though so vastly his inferior, and so unworthy of his society, I belong to that company of redeemed ones, among whom he is conspicuous. What a goodly fellowship! How will that company rejoice and shine, when the memory and the works of the wicked shall have perished forever!

The last days of Heber were spent laboriously in this city; and here, "as a thief in the night," his hour came. Though his published "Travels in India" contain little or nothing to indicate piety, yet no one can follow in his steps, as I have done, without hearing enough to prove that he walked with God. I stood over his grave in the church, and surveyed the bath from whence his lifeless body was taken,* with feelings of sacred brotherhood.

* He had gone into a large and deep cold bath, which he had before used; and, remaining longer than common, his servant entered, and found him a corpse at the bottom. As he could swim, it was thought he had fallen in an apoplexy.

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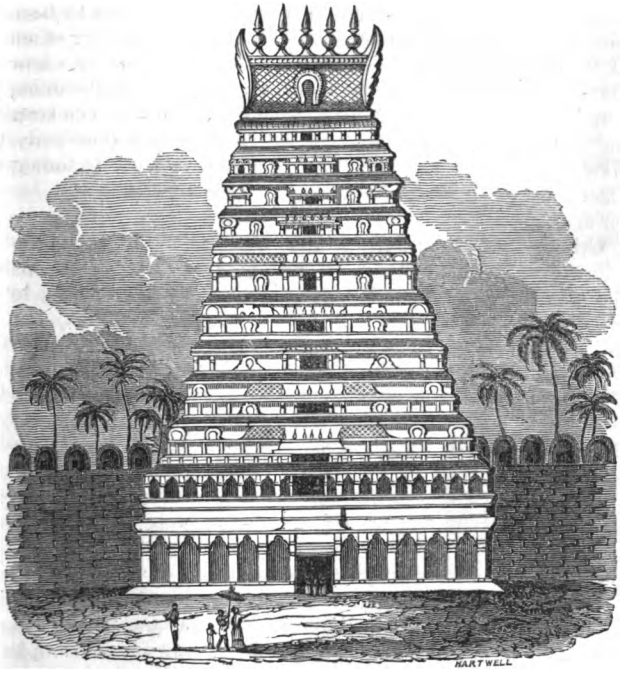
Up to the period of Bp. Heber's visit, in 1826, all the missionary operations of this region were maintained by the British Society for promoting Christian Knowledge. Since that time, this society takes charge of all the schools; and the Society for the Propagation of the Gospel, assumes the support of the missionaries.

Being within five miles of the famous pagoda at Seringham, I of course made an excursion thither. It is the most distinguished of the renowned seven; and the expectation of seeing it, induced me to omit any remarks on those of Combaconum and Chillumbrum. Hindu architecture is too uniform to make numerous descriptions of it interesting or useful.



Seringham Gateway.

This proud monument of Hindu art, wealth, and superstition, stands on an island, made by the Cavery River dividing itself into

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two branches, and forming a junction again a few miles below. The *sanctum sanctorum* of the numerous structures round, is scarcely larger than a native's hut; but is highly adorned, and in some parts gilded. It is enclosed within seven successive walls, a hundred and twenty yards apart; the outer wall being four miles in circumference. These walls are of great strength, twenty-five feet high, and, beside common gateways, have *twenty* stupendous towers or pagodas over as many entrances. One of these is here delineated, and furnishes a fair specimen not only of the twenty here, but of similar structures throughout India. By comparing it with the Peguan pagoda, in the landscape of Tavoy, that of Ava, on p. 142, vol. i., and that of China, in a subsequent part of this volume, a competent idea may be had of the different forms of the pagoda. A multitude of sacred edifices are scattered about, among which are some vast halls. The flat roof of one of these is supported by *a thousand* slender pillars of carved granite. The pavements, stairs, and lower parts of the buildings generally, are of red and gray granite, and sienite. The rough slabs had evidently been split, in the manner now practised in New England. I was surprised to find that what is thought among us to be a modern invention, had been practised here for ages.

Griffins and tigers, gods and men, tolerably sculptured, adorned various parts; and the trumpery of display days, with the cars on which the idols are drawn forth, stood in the by-places. We saw no one performing any kind of worship.

The intervals between the walls are occupied by streets of well-built houses, and present the common aspect of a busy town. The population is about eight thousand. Persons of all grades and occupations reside here, and carry on their business. A very large proportion are Brahmins. The other inhabitants seemed chiefly to subsist by little shops, in which are sold the various articles connected with the idolatry of the place. They made no objection to selling me unconsecrated idols, and whatever else I chose.

A singular aspect is given to the place, by scores if not hundreds of huge monkeys, which are seen at every glance. They are held sacred to Hunimaun, the divine ape, who conquered Ceylon for Rama. Of course, they are not only unmolested, but well fed; and multiply without restriction. They looked on us from every wall, and frolicked on the trees, the images, and carved sides of the towers, often coming within a yard of us, without the semblance of fear. They are by no means peculiar to this

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temple, but abound in most Hindu sacred places, and for the same reason.

Pilgrims from all parts of India resort to this place for absolution from their sins; and as none come without an offering, the Brahmins live in voluptuous ease. The establishment receives, also, from the Company, an annual stipend, stated by Hamilton to be 15,600 pagodas, ($27,300.) Still, their rapacity is insatiate. A half dozen of them, pretending to act as guides, followed us every where, begging with insolent pertinacity. With idolaters, as with Papists, clerical mendicity is regarded as a virtue, rather than a fault.

The number of slaves in the Carnatic, Mysore, and Malabar, is said to be greater than in most other parts of India; and embraces nearly the whole of the Punchum Bundam caste. The whole number in British India has never been ascertained, but is supposed, by the best informed persons I was able to consult, to be, on an average, *at least* one in eight, that is, about *ten millions.* Many consider them twice as numerous. The number is kept up not only by propagation, but the sale of children by their parents. Manumissions, however, are frequent among the opulent in the northern provinces. Forbes says,* "I believe most of the tribes of Pooleahs and Pariars in Malabar, are considered as slaves. The number of poor people who come down to Anjengo, and the other seaports, from the inland countries, during a famine, either to sell themselves, or dispose of their children as slaves, is astonishing. During the rainy season, even when there is no uncommon scarcity, many are weekly brought down from the mountains, to be sold on the coasts. They do not appear to think it so great a hardship as we imagine."

It is strange that the British public should be so slow to open their eyes to this great subject. For twenty years, appeals and pamphlets have frequently appeared. In 1828, a volume of 1000 pages of parliamentary documents, on East India slavery, was printed; and within four or five years, some strenuous efforts have been made to call attention to this enormity; but as yet, nothing has been done to purpose. Surely the zeal which has achieved the freedom of a few hundred thousand slaves in the West Indies, will now be exerted in behalf of *twenty-five times the number* in the East.

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* Oriental Memoirs.

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The countenance and support given by government to the prevailing forms of religion, is a weighty subject, and calls for the solemn consideration of British Christians. I cannot but sympathize deeply with the missionaries, in the trials and obstructions they meet on this account. They have little doubt but that the pernicious influence of the Brahmins would wither, and their system lose its power, if government did not render its aid, both by open countenance and direct taxation.

An extreme fear of creating political disturbances, if efforts were made to convert the natives to Christianity, seems to have possessed the Company's government from the beginning. Hence the refusal, at first, to allow missionary effort. Hence Chamberlain, though in the service of her royal highness, the Begaum, was deemed pestilent for preaching at a fair, and her majesty was reluctantly obliged to send him down to Calcutta. Happily, the little band that found a refuge under the Danish flag at Serampore, lived to prove, practically, that such fears are groundless.

But, though the government now permits and protects missionary effort, it has not wholly lost its early fears; and these, together with a desire to be strictly neutral, lead to measures directly favorable to idolatry. It levies and collects the revenues for supporting brahmins and temples, as the former rulers did; thus virtually making idolatry and Mahometanism the established religions of the country! The annual allowance from the public treasury, for the support of the temple of Juggernaut, is 56,000 rupees, (about $26,000,) and many other temples have allowances equally liberal. C. Buller, in his letter to the Court of Directors, on this subject, says, "Large pensions, in land and money, are allowed by our government, in all parts of the country, for keeping up the religious institutions both of Hindus and Mahometans." Lord Wm. Bentick, governor-general of India, under date of August, 1835, speaking of the tax laid on pilgrims, which yields the Company a handsome revenue, says, "As long as we maintain, most properly, in my opinion, the different establishments belonging to the Mahometan and Hindu religions, we need not much scruple about the tax in question."

In the district of Tinnevelly, an examination on this subject was made by Mr. T., who found 2783 temples, and 9799 petty kovils, of male and female deities, and some inferior religious stations; making a total of 14,851 places of idolatrous worship. The total charge of these on the government amounts to 30,000 pounds sterling, (about $145,000,) per annum!

Beside this regular support, there are numerous other modes,

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in which the national systems are countenanced. Mr. Rhenius has stated, that, in 1831, government contributed forty thousand rupees toward the performance of a certain ceremony in the temple at Tinnevelly, and to repair the idol's car! At the principal festivals, guns are fired by national ships, and by the Company's troops, and the military bands of music are loaned to grace the occasions. Thus *Christian* soldiers are compelled to do honor to the false prophet and to dumb idols! A letter of the Rev. William Fyvie, dated Surat, September 1, 1836, published in an English periodical, mentions one of these cases, which are constantly occurring in every part of India. It was the annual *coco-nut day*—a festival in which coco-nuts are thrown into the river as offerings. "This Hindu festival was ushered in by a salute of guns from the honorable Company's ship, lying in the river opposite to Surat. The castle guns fired a salute at the same time. About four P. M., after the brahmin had consecrated the coco-nut with prayers, the European magistrate presented the offering to the river, amidst the poojas (worship) of the brahmins and other Hindus present. While this vain and idle ceremony was going forward, the ship, before alluded to, first moved down and then up the river, displaying her colors, and firing salutes. The British flag was waving on Surat Castle all the day, in honor of the festival. In this way our rulers and their agents directly and publicly countenance idolatry and superstition in this place. The new moon, excepting twice in the year, when the Mussulmans are mourning, is regularly saluted by five guns, to please the Mahometans. Two thousand rupees are annually given to the same people by government, to assist them in the celebration of their Eeds, (festivals.) When shall these practices be brought to a perpetual end?"

Various idolatrous temples and gateways have been built or repaired by government. Vast sums have been spent on colleges and schools, for the inculcation of heathen and Mahometan doctrines and customs. By these same laws and customs, British judges and magistrates regulate their decisions, instead of the pure and equitable laws of their own land, and of the Christian Scriptures! When the cars of certain gods are to be drawn in public procession, there has been, for some years back, in various places, a deficiency of people. In such cases, the officers of government send out magistrates, and constables, or peons, who, with whips and ratans, beat the wretched people, and force them to quit their work and drag at the ropes! Mr. Pegg, formerly a Baptist missionary at Cuttack, has fully shown,

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in a pamphlet, published in England in 1835, the pilgrim tax system, that the temple of Juggernaut, of which we hear so much, is wholly supported by the British government; and that a large premium is paid by the government to "pilgrim hunters," who pass throughout the land, enticing persons to make a pilgrimage to the idol, and receive twenty per cent. of the tax laid upon them! In regard to these agents, "The Friend of India" very forcibly observes, "We have a body of *idol missionaries*, far exceeding in number all the Christian missionaries, perhaps, in the world, going forth, from year to year, to propagate delusion, and proclaim (what, perhaps, not one of them believes) the transcendent efficacy of beholding a log of wood; and all this through a perversion of British humanity, and good faith, paid from year to year, by the officers of a Christian and a British government."

Until lately, the appointment of native Christians to any office, however low, was wholly prohibited. That prohibition is now removed; but, as the local officers are not bound to employ them, and the general feeling is against it, they are still excluded. How impressively does this say to the natives, that their rulers do not want them to become Christians! I have heard several officers declare, that a man who would change his religion, is not worthy of confidence! After many inquiries, I could never find any one who knew of a Christian sepoy being ever raised above the ranks.

Corporal punishment has been abolished in all the native regiments. Recently a native drummer committed an offence which formerly was punished with flogging. The question was started, whether this man, being a Christian, came under the new law. The decision was, that he was not a native, in the eye of the law; and he was made to undergo the lash! I take this fact from the Calcutta newspapers of the day.

Public offices are closed entirely on various native festivals; but on the Christian Sabbath, native officers and servants, and many Europeans, are employed as usual. I have been in no part of the Company's territories where public works, carried on by native laborers, are not continued on the Lord's day.

By Mahometan and Hindu laws of inheritance, the son who changes his religion loses patrimony. British judges, therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are *inscribed* to *Shree*, to *Ganesha*, and other false gods. Brahmins and others have been appointed and employed by government to make inter-

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cessions and invocations to pagan gods for rain, and for fair weather! It is so customary for British officers to subscribe to one Hindu and one Mahometan festival annually, that some who recently declined, from conscientious scruples, gave great offence to their superiors.

I speak in no spirit of bitterness in narrating these facts. The government has, in the main, good intentions, I have no doubt; and, next to the profit of the Company, and the preservation of these countries to Britain, desires the well-being of the people.

Two incidents have just occurred, which will be likely to attract attention. Mr. Casamajor, a distinguished civilian, has resigned his appointment, rather than collect revenues for the support of idolatry. Of course, those who hold similar appointments are anxious to quiet their consciences and sustain their reputation; and a thousand arguments are brought forward against Mr. Casamajor's course. The present commander-in-chief on the Madras presidency, principled against countenancing idolatry, yet not able to forbid the attendance of troops on festive occasions, which is a government regulation, issued a circular, forbidding the music to accompany them. This order has created him much trouble. Sir F. Adam, the governor, repeatedly and positively required him to issue a countermanding order. This Sir P. Maitland would not do, choosing rather that the governor in council, who has the power, should himself countermand the order. After some days of sharp contest, the governor's time to embark for England arrived; and nothing was done.

Facts on the subject have for many years been constantly laid before parliament, and the court of directors of the East India Company and the British public been widely appealed to by powerful pens. We may therefore cherish the hopes expressed by the editor of the Bombay Oriental Spectator.*

"We trust that the time is now at hand when our rulers will cease to be the bankers and factors of the idols and their prototypes, the abortions of those who became 'vain in their imaginations, and their foolish heart was darkened;' when they will no longer grace heathen and Mahometan revelries by attendance, and participation in their unholy rites and ceremonies, nor rend the heavens and provoke the thunders of Omnipotence by firing salutes in their honor; when they will suffer no document dedicated to 'the lord of devils,'† or profaning the name

* Vol. vii. No. 11. † Ganesh.

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of Jehovah,* to leave the public offices; when they will cease to appeal to the 'vanities of the heathen' for rain and fruitful seasons; when they will neither in respect 'make mention of the name of heathen gods, nor cause to swear by them,' † nor regulate the affairs of their worship, nor settle the rank of their deluded votaries; and when they will no longer bewilder the minds of the 'twice-born' youth by the exploded and absurd science of the Vedas and Puránas, taught in Sunscrit colleges, and qualify them for dexterously poisoning the souls of the people throughout the length and breadth of the land, by compositions prepared under the auspices of the great Destroyer. We hope, we say, that this, the most happy day which India has seen, and the prelude of one still more glorious, will speedily arrive; and we invoke the blessing of God on all, in India and Britain, who, by remonstrance with man, and prayer to God, may seek to hasten it."

My personal knowledge of Hindustan and the Hindus, though too limited to authorize me to pronounce new opinions, is abundantly sufficient to satisfy me of the truth of portraits drawn by others. I read much on both sides, and constantly marked whatever tended to show up the native character, and the tendency of Brahminism, and at every step was more and more confirmed in the opinion of Lord Teinmouth, whose personal knowledge of India was so extensive, that "the Gentoos are as degenerate, crafty, superstitious, litigious, and wretched a people, as any in the known world, and, especially, the common run of Brahmins;" and of Claudius Buchanan, who pronounced the Hindus to be "destitute of honesty, truth, and justice;" and of Sir James McIntosh, (quoting Sir Wm. Jones's opinion as his own,) who, among the evidences of their depravity, speaks of "the general prevalence of perjury, which is, perhaps, a more certain sign of the general dissolution of moral principle, than other daring and ferocious crimes, and much more horrible to the imagination." Of the same mind with these distinguished men, is Forbes, Author of the "Oriental Memoirs," already several times quoted. He says, "I cannot praise a religion which encourages thousands, perhaps millions, of idle vagabonds, who practise no virtue; but, under the mask of piety, with a sort of stoical apathy and pharisaical zeal, undergo needless austerities and penances near their celebrated temples, or per-

* Or *Hu*. † Josh. xxiii. 7.

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vade the provinces of Hindustan, singly, and in large bodies, to make depredation on the hard-earned property of the poor villagers, and violate the chastity of their wives and daughters, under a cloak of sanctity and religious perfection."

I will only add the very temperate remarks of the celebrated Wilkes.* "The Hindoo character, like all others, is of a mixed nature; but it is composed of strange and contradictory elements. The man who may be safely trusted for uniformly unfolding the whole truth to an European in whom he reposes confidence, may be expected to equivocate, and even to contradict every word he has said, if called on to repeat it in the presence of a third person, whom he either fears or suspects; and in one of these descriptions he usually includes all strangers. The same individual, who, from pique, and often without any intelligible motive, will perjure himself without shame or compunction at a public trial, is faithful, kind, and respectable, in the intercourse of society."

Were all such testimony rejected, as partial or vindictive, the fine rhapsodies on Hindu innocence and happiness would be exploded by the slightest inspection of their declared religion. The utter contrariety of the whole system to all mildness, purity, benevolence, and peace, may be seen on opening any of their sacred books.

"The abode of the chandalas must be out of the town; they must not have the use of entire vessels; their sole wealth, must be dogs and asses; their clothes must be mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; and continually must they roam from place to place. Let food be given to them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns."

In the code of Menu, it is declared, that if one of the Shoodra caste reads the Vedas, or listens to them, heated oil, wax, or tin, shall be poured into his ears, and the orifice stopped up. And, if a Shoodra gets by heart any of the Vedas, though he may not have seen the book, he shall be put to death. The same code affirms, that the only things in which Shoodras, and other low castes, need be instructed, is the superiority of brahmins; and that the great means of obtaining favor from the gods, is giving them charity.

The following turgid and shocking account of the brahmins is quoted from their own Ramayana: —

* History of Mysore.

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"Even he who cannot be slain by the ponderous arms of Indra, nor by those of Kali, nor by the terrible Chackra of Vishnu, shall be destroyed if a brahmin curse him, as if he were consumed by fire." In other parts, brahminical potency (almost, it may be said, ominipotency) is strongly enforced.

"Let not a king, although in greatest distress for money, provoke brahmins to anger, by taking their property; for, once enraged, they could immediately, by sacrifices and imprecations, destroy him, with his troops, elephants, horses, and cars."

"Who, without perishing, could provoke these holy men, by whose ancestors, under Brahma, the all-devouring fire was created; the sea, with waters not drinkable; and the moon, with its wane and increase?" "What prince could gain wealth by oppressing those, who, if angry, could frame other worlds, and legions of worlds — could give being to new gods and mortals? When a brahmin springs to light, he is born above the world; the chief of all creatures; assigned to guard the treasury of duties, religious and civil."

Brahmin.

"He who, through ignorance of the law, sheds blood from the body of a brahmin, not engaged in battle, as many particles of dust as the blood shall roll up from the ground, so many years shall the shedder of that blood be mangled by other animals, in his next birth; or so many thousand years shall the shedder of that blood be tormented in hell."

The accompanying picture of a brahmin shows the marks of clay, &c., on his forehead and breast, as described page 52. In his hand he holds a native book.

All the writers I have been able to consult, and most of my friends in various parts of Hindustan, declare India to be in a state of progressive poverty and depression. The following observation of Hamilton imbodies the general idea. After stating many facts, and adducing public records to prove his assertion, and remarking that the nature of the connection which binds the country to Britain will sufficiently account for this tendency to deterioration, without resorting to local mismanagement, he says, — "All the offices of emolument, civil and military, and the highest lines of commerce, are in the hands of strangers,

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who, after a temporary residence, depart, with the capital they have accumulated. Under native rulers, even the extortions of rapacity, and the drains of tribute, returned into circulation, and promoted, in some form, territorial industry. Under its present constitution, the remittance, or rather tribute to Britain, carries off every year a large share of the produce, for which nothing is returned."*

It may be interesting to some, and seems necessary in order to give a general idea of British operations in India, to state the salaries of a few of the government officers. From these the general scale of salaries may be deduced.

	Rupees per annum.
The Governor-General receives	250.000
" Members of Council (each)	100.000
" Judge of Native Supreme Court	50.000
" Members of head Board of Revenue	50.000
" Secretaries to Government of India (each)	50.000
" Salt Agents	from 50.000 to 56.000
" Commissioner of Revenue	36.000
" Secretaries to Government of Bengal (each)	36.000
" Judge of a Zillah or City	30.000

While such salaries are paid to the civil servants of the Company, they are by no means niggardly to their military officers; and when it is recollected that they maintain constantly a standing army of 200,000 men; that the military pensions are already enormous; that the recruiting and bringing to India of each British soldier costs the Company, on an average, five hundred dollars; that all the clothing and equipments of the army, and most of the luxuries of the officers and gentry, are manufactured in England, and that every expense of the Company, to say nothing of profits, must be drawn from the natives, — we can scarcely wonder that the country should be gradually sinking into desperate poverty. Tennent, author of "Thoughts on British Influence in India," estimates the annual savings of the Company's servants, sent home to England, at ten millions of dollars.

From time immemorial, the land has constituted the chief source of revenue in India; and for plain and obvious reasons. The habits of the great body of the people are simple and uni-

* Walter Hamilton's Gazetteer of India.

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form; their diet is spare, and confined generally to a few articles of the first necessity; their clothing is scanty and mean; their habitations poor and unfurnished; what we term luxuries, are confined to the opulent few. In all this the keen eye of the financier sees nothing to touch; and he is compelled to have recourse to the expedient of taxing produce in the aggregate.

The government share of rice crops is, on an average, about fifty per cent.! But the mode of collection causes the cultivator to pay about three fourths of his crop. The public treasury is replenished by monopolies; duties on exports and imports, for the most part heavy; licenses for the sale of arrack and toddy; stamps; fees on judicial proceedings; &c. The entire revenue of the Company is probably about a *hundred millions* of dollars.

But the taxes on India are nothing compared with the oppressions and miseries inflicted by her religion. No statistics can measure these — no eloquence describe them. They must be seen, to be understood. In vain poets describe her citron breezes and palmy woods, her consecrated rivers, balsamic gums, fragrant spices, and trickling manna. One wide-spread shade rests on the scene. It is the kingdom of the god of this world — an empire where darkness reigns, and the shadow of death. At every glance, one is reminded of the prophet's forcible description of a people who have forsaken God — "They hunt every man his brother with a net; that they may do evil with both hands, earnestly; the prince asketh, and the judge asketh a reward; and the great man uttereth his mischievous desire; so they wrap it up. The best of them is as a brier; the most upright is sharper than a thorn hedge." Micah vii. 3, 4.

The following are the modern or living languages of Hindustan: — Hindustanee, Bengalese, Cashmerian, Dogura, Ooch, Sindy, Cutch, Gujeratty, Concan, Punjaub, Bicanere, Marwar, Jeypore, Odeypore, Harowty, Malwa, Bruj, Bundlecund, Mahratta, Magadha, Koshala, Maithila, Nepaul, Orissa, Teloogoo, Carnata, and Tamul. Except the Hindustanee, which is the universal language of intercourse, all these are local.

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CHAPTER III.

Voyage to Singapore — Coasters — Prices of Passage in India — Straits of Malacca — Harbor and Town of Singapore — Climate — Productions — Commerce — Islamism — Population — Moral Character of Population — Orang Louts — Chinese Wedding — Missionary Operations — Malacca — History of the Settlement — Extent — Population — Progress of Christianity — Anglo-Chinese College — Common Schools — Malay Peninsula — Origin of Malay Race — Divisions — Keda — Perak — Salengore — Johore — Rumbo — Pahang — Tringano — Calantan Patani — Ligore — Character of Malays — Slavery — Language.

March 18th, 1837. Again at sea. The lapse of ten days, since Mr. Day's arrival, enabled me to arrange with him various plans of action, and to feel, on leaving Madras, that my work there was done. I had already procured him a house, and some furniture, in the midst of Teloogoo people, and near to the residence of George Vansomerin, Esq., than whom he could not have a warmer friend; so that he entered at once on housekeeping; and his knowledge of the language will enable him at once to commence some parts of his work. Few are the missions blessed with so devoted a missionary, and few are the missionaries blessed with so devoted a wife.

The "Thames," in which I this day embarked for Singapore, is one of the huge vessels, lately belonging to the East India Company, and has now a cargo of seventeen hundred tons. The ample decks, the cleanliness, the little motion given by the sea, the size of my cabin, the excellent table, and all other circumstances, form an agreeable contrast to the small coasters, in which all my voyages in these seas have, with one exception, been made. I feel truly thankful for this relief. Continued inconvenience, and exposure for so many months, and especially my inland journey to Trichinopoly, had seriously impaired the small stock of health with which I left home, and made me doubtful of living to return. The truly paternal hospitalities of Mr. V. and family in Madras have set me up, and my present voyage is carrying on the improvement. As the rest of my tour will be performed in large vessels, I now set forward, not only with a fair prospect of finishing the work assigned me, but of regaining established health.

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In taking my leave, as I hope, of "country vessels," as the coasters are called, I will just "show up" a fair average of their *comforts*, drawn from my experience in seven such voyages. By this plan, I shall not hurt the feelings of any of those captains whose eye may meet these pages, and at the same time avoid telling the same story "with variations" seven times over.

You find, on getting aboard, a cabin five or six feet square, and are fortunate if in it you can stand erect, and still more so if it have a port-hole, or any ventilation, except through the scuttle, by which you enter. Here you eat with the captain, or perhaps off of a stinking hen-coop on deck. There can be no awning on deck, because it would be in the way of the boom; so that you stay below, while the sun blazes on the plank over your head, and keeps the thermometer in the cabin about blood heat. Your mattress is laid on a locker at night, and rolled up in the day. Perhaps you may be able to swing it. The seams on deck, neglected and parched up, during a six months' dry season, let the salt water on you in rapid drops, when the decks are washed. If it be rainy season, your confinement below is scarcely less unpleasant. Trunks and small stores must occupy the margin of the cabin, or be stowed where you cannot come at them. If you attempt to write, three times a day you must huddle together your papers, that the trunk or table may be spread for meals; or if you eat on deck, and so have uninterrupted use of the table, the heat and motion make study difficult. Your cooking is by no means scientific. The fowls, sometimes without the privilege of a coop, and lying on the deck tied by the legs, "get no better very fast." The smallness of the vessel makes her toss about most uncomfortably, when a larger vessel would be quite still; so that, if you take any thing out of its place, it must be "chocked" again with care, or it will "fetch way." As to walking the deck, there is hardly room to turn; and if there be, you must have either the sun or dew upon you. But your worst time is at night. Several must sleep in the tiny cabin; and the heavy, damp air, coming down the gangway, gives you rheumatism, without producing ventilation. You perspire at every pore, till nature is exhausted, and you sleep, from very inanity.

There are other disagreeables, which, though worse, are happily not quite so common. Some of the captains have no means of ascertaining latitude, and still fewer their longitude. Sometimes there is no chart on board. The cables, anchors, and general inventory, are apt to be poor. Vessels in the habit of

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carrying rice, timber, stick-lac, &c., have always mice, cockroaches, centipedes, scorpions, and ants, in great abundance. In one of my voyages, I killed nearly thirty scorpions in the cabin, and in another, eight or ten centipedes. Thrice, on taking out of my trunk a clean shirt, I found a centipede * in its folds. Large, winged cockroaches infest all Indian vessels; but in some they creep about in every direction, day and night. I had one full specimen of this. Such crowds lighted upon the dinner-table, that we could hardly tell meat from potatoes. To drive them away and eat at the same time was impossible, for they would keep off of a dish no longer than it was agitated. The captain and I just dined patiently, each contenting himself with being able to keep them out of his own plate. At night, they swarmed in thousands on the boards and on the bed, eating our fingers and toes to the quick. A hundred oranges, tied up in a bag, had not been on board thirty-six hours, before it was found that these cormorants had left nothing but the skin. It was a bag full of hollow globes! Uncomfortable and confined as were the voyages up and down rivers, in Burman canoes, they were every way more pleasant than these little voyages at sea.

These things ought not, perhaps, in strictness, to be called hardships, but they are inconveniences, which I found tended rapidly to make me old, and convince me that voyages of this sort cannot be a wise resort for invalid missionaries. I might indeed have gone more comfortably, had I chartered for myself some proper craft, or waited for larger vessels; but I could not think of so greatly increasing the expense, or prolonging my absence. Those who pass only between great seaports, may generally, with some delay, obtain good vessels, and the usual marine comforts.

The prices paid for passages in India are startling to an American, accustomed to cheap locomotion. In general, they are two or three times dearer in proportion to distance, than those of our splendid New York and Liverpool packet-ships. Freights are charged at rates equally exorbitant. Even at these prices, the accommodations between unfrequented ports are generally much worse than our little coasting packets.

The passage through the Strait of Malacca furnishes much to interest the lover of wild scenery. Lofty islands, covered

* These are generally about two inches long, and the thickness of a pipe stem. The bite is never fatal, but more venomous than our spiders.

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with forests perpetually verdant, are continually in sight. Equatorial temperature spreads its delightful uniformity, and a smooth sea imparts feelings of safety. Heavy squalls, however, often occur from the west, which, the people here call *Sumatras*. One is constantly reminded of being in the region of the Malays, by the recurrence of the name *Pulo*, which is their name for "island."

The whole strait has long been notorious for piracy; and shocking instances of it, are even now often committed on small vessels. Malays are far from considering piracy dishonorable; and many of their princes openly engage in it. Their old romances and traditions constantly refer to such cruises, and invest them with all the glories of a crusade. According to their Mahometan notions, no doom is too bad for "infidel dogs," so that Christians and pagans are robbed, murdered, or enslaved, without compunction. Whatever else of the Koran their Sheiks may conceal, they take abundant pains to proclaim the decrees of merit for the foe of infidels.

Singapore, where we arrived April 19, 1837, lies in latitude 1° 17′, longitude 103° 51′. The harbor can scarcely be surpassed for extent, safety, and beauty. Lofty islands keep the water perpetually smooth, and seem to lock it in on every side. The town has not an imposing appearance from the anchorage, but the fine hill in the rear, covered with vigorous grass, is a charming object to one coming from other parts of India at the close of the warm season, and who has scarcely seen grass for six months.

Numerous vessels, of various uncouth shapes, lie at anchor; while more numerous boats ply in every direction over the still surface. The aspect along shore is busy, and the few European houses, handsome and oriental. The settlement was made here at the suggestion of Sir Stamford Raffles, in 1819. The next year, it was declared a free port, and in 1825 its sovereignty was confirmed to Britain by the Dutch government, which held claims upon it, and by the sultan of Johore, within whose territory it is embraced. The latter had a pension of about 24,000 Spanish dollars per annum settled upon him. Captain Alexander Hamilton says that, at his visit in 1703, the then sultan "made me a present of the Island of Sincapure; but I told him it could be of no use to a private person." A miserable village of fishermen and pirates was, at that time, the only remains of what was, some centuries before, a flourishing Malay city, engrossing the commerce of these seas.

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The lapse of more than a month, in daily expectation of a vessel for Siam, my next point of destination, gave me leisure to become acquainted with the place, and to learn, from the best sources, what is known of the tribes occupying the peninsula and adjacent archipelago.

Singapore is divided from the southern point of the Malay peninsula by a strait, in some places not over a quarter of a mile wide, but formerly the highway of ships passing to and from the China seas. The island is of unequal breadth, twenty-seven miles long, and containing about two hundred and seventy-five square miles. A very considerable part has not yet been explored by the English, and is probably uninhabited. Some twenty or thirty other small islands adjacent, belong to Singapore, but they are mostly uninhabited. The town is on the south side of the island; and the direct track of vessels to and from the China seas, is within the roads of the harbor. It is surrounded by abrupt red sandstone hills, enclosing small, sterile, marshy valleys. The highest of these hills is computed to be three hundred and fifty feet high. On some of them are gentlemen's residences, but the rest are rugged and dreary. The plain on the southern side is a low sandy marsh, presenting those successive ridges, which indicate that the sea, at no very distant period, has dammed itself out. Though without rivers, the island is well watered, and has some boatable brooks and small nullas, extending a few miles into the interior. One of these, navigable for a mile or two by large boats, passes through the heart of the town, and greatly contributes to the convenience of commerce.

The town is more attractive than it seems to be from the harbor, and some parts are really beautiful; but Martin, in his "British Colonies," has drawn upon imagination in making his picture. Instead of the houses being "generally of stone," with "superb granite stairs," neither one nor the other can be found in the city! The best houses are of *brick*, and will not compare with many in Calcutta and Madras.

Lying almost under the equator, the variation of seasons is scarcely perceptible. The heat is the same, night and day, all the year round; seldom greater than eighty-nine degrees, or less than seventy-five. A fresh breeze is always felt, though there is no very regular monsoon. There is no rainy season, but a cloudy atmosphere prevails a good deal, and a fine shower falls almost every day in the year. Such causes give an energy to both animal and vegetable life, scarcely found in other latitudes. Plants of innumerable varieties crowd the forest, rendering

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human entrance impossible; and myriads of insects and reptiles people both land and water. Corals, madrepores, and mollusca, charm by their novelty, beauty, and simplicity, and excite admiration of Him who causes the earth to teem with happy existence, and with evidences of infinite wisdom and goodness. One of these curious productions, a species of alcyonum, called "Neptune's cup," is said to be found no where else. It is a beautiful, tough, hard, sponge-like goblet, capable often of holding from one to two bushels.

A more delightful climate there is not probably on earth. Storms and hurricanes are rare, though showers occur almost daily.

The following table is constructed from precise meteorological observations for the year 1835:—

	6 A. M.	3 P. M.	8 P. M.	Fall of Rain.	
January	78	86	83	18 inches	8 tenths.
February	79	85	82	1 "	5 "
March	78	84	80	10 "	8 "
April	80	84	82	3 "	2 "
May	80	84	82	5 "	0 "
June	81	84	82	6 "	5 "
July	80	87	82	4 "	6 "
August	79	82	81½	6 "	9 "
September	82	84	81	3 "	6 "
October	80	83	82	10 "	8 "
November	79	82	80	7 "	4 "
December	77	80	79	20 "	7 "

The reader will do well to examine this table closely, and mark how little is the variation of temperature, either between day and night or the different months. I have omitted the maximum and minimum, and will only remark, the greatest cold known in the year, is about seventy-three degrees; and the greatest heat eighty-eight! The total fall of rain in a year, averages about one hundred inches; which, though much greater than in most parts of the world, is but half that of Rangoon.

Every species of tropical production would probably thrive here; but the English have occupied it too short a time to make fruits abundant. For mangoes, durians, and all the finer fruits, they depend on Malacca. Experiments are now in progress for raising the sugar-cane and nutmeg, on an extensive scale; but the latter, at least, will require eight or ten years, before the result

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is decided. I visited some of the nutmeg plantations, and, as the tree is little known, give a picture of the fruit; but would refer the reader, for an account of the mode of culture, &c., to "Crawfurd's Indian Archipelago." The tree is of moderate size, and the fruit very like the peach. Outside is pulp, a third of an inch thick, then the mace, spread over a thin round shell, and inside that shell, the nutmeg. When ripe, the pulp opens, as in the cut.

Nutmeg.

Almost the only products for export are gambier, sago, and agar-agar. Gambier, or catechu, (formerly called terra japonica, from its being supposed to be an earth, and coming from Japan,) is produced by boiling the leaves of a species of *uncaria*, and inspissating the decoction. It is used for chewing, with betel-nut, over all the East; and exported largely to England, for tanning leather. Sago is brought in a crude state, resembling sour arrow-root, from many islands, and is here refined and granulated for the foreign market. There are eight or ten sago refineries at Singapore, some of which I visited. The price of the prepared article here, is generally about two cents a pound. Most of the powder, or crude sago, is brought from Borneo, and the islands round Sumatra. It is the pith of a species of palm-tree. A good tree is said to yield about two thousand pounds. Agar-agar (*fucus saccharinus*) is a sea-weed abundant along the shores of the islands, chiefly exported in a dry state to China, where it is converted into a rich jelly for the table, and sizing for cotton goods and paper.

The commerce of Singapore consists in buying and selling the commodities of different parts of the world. The imports for consumption are very trifling, and, as has been stated, little is produced for exportation; but almost every article of Indian, Chinese, and European industry, passes through the hands of the merchants. Native vessels, from every part of the archipelago, find here a market, and obtain their supplies. A large part of these are manned by Bugis, who are the maritime men of the islands. They come in prows carrying from ten to one hundred tons, and carry from twenty to sixty men. They begin to arrive in September, and to depart in December. The whole number in a year, is about two hundred; having in them, men and women, at least twenty thousand persons. The name *Bugis* properly belongs to one tribe, on the Island of Celebes, but is generally applied to the traders from every part of Celebes, from

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the coasts of Borneo, and from Booton, Bali, Lombok, and Sumbawe.

The commerce of the countries in and around the China Sea, would form an important and interesting theme for the political economist. From the elegant and civilized Chinese to the wildest tribes which roam the interior of the most unknown islands, all are animated and benefited by an honorable commerce, which existed for ages before the European found his way into these seas. The savage Batta collects camphor; the Daya and Harafoora gather diamonds and gold; the Sulu dives for pearl; the Malay explores his lonely shores for edible birds' nests, or gathers the nutmeg and the clove, or sweeps the shore for tripang and agar-agar; the Bugis acts both merchant and mariner, bearing these gatherings from port to port; the Sumatran furnishes pepper for all the world; the more civilized Japanese smelts ores, and constructs articles of elegant utility; the still more refined Chinese gives impulse to the whole by his luxury and his capital; while the Western world shares the precious commodities, and returns the thousand productions of more perfect sciences and arts. This vast, populous, and favored portion of the earth, is that which the ancients, even so late as the time of Constantine, regarded as untenable by man; inhabited only by satyrs, centaurs, headless monsters, and human pygmies.*

The extensive prevalence of Islamism among the islanders is another subject yet untouched by the historian, and well worthy of investigation. We are accustomed to ascribe the triumphs of the false prophet almost wholly to his arms. But here, the *sword* has not made way for his doctrine. At this very day, while Christianity waits to send forth her teachers, the Mussulman, without support and without delay, insinuates his faith, and idolaters turn in tribes. While in Singapore, I saw not less than two hundred of these islanders, then on their pilgrimage to Mecca.

The present population of Singapore amounts to 30,000; of which there are only 7229 females. Of Europeans, there are 105 males and 36 females; Malays, 5122 males, 4510 females; Chinese, 12,870 males, 879 females; Klings, 2246 males, 102

* See Pliny and Strabo; Homer's Iliad, book iii.; and a learned note in Robertson's America, vol. i.

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females. The rest are Bugis, Balinese, Bengalese, Negroes, Javanese, Arabs, &c.; with a few Indo-Brittons, Armenians, &c. I saw one or two of the Papua, or Negro race of the Indian islands. They resemble the African Negro in every particular, but are smaller. To account for the existence of two races, so perfectly distinct, as the black and brown population of these islands, has not been successfully attempted.

The growth of the place has not been equal to the expectations originally cherished by Sir Stamford Raffles, its founder. Within the first two years of its settlement by the English, no less than two thousand eight hundred and eighty-nine vessels entered and cleared from the port; of which three hundred and eighty-three were owned and commanded by Europeans. Their united tonnage was 161,000 tons! During the same period, the value of merchandise, arrived and cleared in native craft, was about five millions of dollars, and in ships about three millions more, making about eight millions as the capital turned. It has not grown for some years at a similar rate, if at all; and it is quite uncertain whether the place can become of much greater importance, till the various tribes in these seas become more civilized and numerous, and consume foreign products more largely.

As in every other part of India, each class of community preserves the costume, manners, and religion of its ancestry. This has long ceased to look odd to me. It requires but a short residence in the country to get accustomed to every sort of fashion in dress, and cast of countenance.

The striking disproportion of females, who are but about one fourth of the population, is owing partly to the laws of China, which forbid the emigration of women, and partly to those circumstances which make the male sex preponderate in all new colonies, and purely commercial places.

In going through one part of the town, during business hours, one feels himself to be in a Chinese city. Almost every respectable native he sees is Chinese; almost every shop, ware-room, and trade, is carried on by the Chinese; the hucksters, coolies, travelling cooks, and cries common in a great city, are Chinese. In fact, we may almost call Singapore itself a Chinese city; inasmuch as the bulk of the inhabitants are Chinese, and nearly all the wealth and influence, next to the British, is in their hands. A large part of the Klings and Bengalese are ostlers, servants, washermen, &c., to Europeans; and the Malays and Bugis occupy portions of the city by themselves.

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As to the moral character of this mixed population, it is difficult to obtain accordant testimony. Some gentlemen in Singapore considered the morals of the people at large, quite equal to those of similar sized towns in Europe. Others regarded them as far worse. Certainly opium-smoking, gambling, and uncleanness, are quite prevalent.

Among the population of Singapore, is a very large number of those wretched Malays called Orang Lout, or "men of the water;" and sometimes Orang Salat, or "men of the straits." Without any home on shore, they are born and die on miserable boats, scarcely large enough for a man to lie down in, at his ease. Roaming about for fish and coarse fruits, they pick up shells and coral for sale, and sometimes are sufficiently successful in fishing, to barter with landsmen for sago, clothes, or a little rice. They procure sago at about half a cent a pound, or less, so that the whole expenses of a common family of Orang Louts do not exceed two dollars a month. The agricultural Malays of the straits are a grade higher in civilization, but deeply degraded. They contrive to live by the soil, or by bringing in wood; but scarcely one acquires the least skill in any sort of trade. The average height of Malay men is five feet, three and a half inches.

A Chinese population of so many thousands, gave me many opportunities of observing the manners of this singular people. One of these was a wedding, to which I had the pleasure of being invited, through the kind offices of Mr. Ballistier. our American consul, to whom I was much indebted in other respects. As I had no hope of such an opportunity in China, I gladly availed myself of this. The family of the bride being wealthy, the room containing the family altar was decorated both with costliness and taste. The "*Jos*" was delineated in a large picture surrounded by ornamental paper-hangings. Huge wax candles, delicate tapers, and suspended lamps, of elegantly painted glass, shed round their formal light, though it was broad day. On the altar, or table, before the idol, were trays of silver and rich porcelain, filled with offerings of sweetmeats and flowers, while burning sandal-wood and agillocha, diffused a pleasing fragrance.

After the elders had performed their devotions, the bride came slowly in, supported by attendants, and went through tedious gestures, and genuflections before the idol, without raising her eyes from the ground, or speaking. Her robe was both gorgeous

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and graceful, covering her, in loose folds, so completely that neither her feet nor hands could be seen. Beside the numerous ornaments and jewels, which bound up her profuse hair, she wore several heavy necklaces of sparkling jewels, apparently artificial. When she had finished, an elder placed on her head a thick veil, and she returned to her apartment. We now waited for the bridegroom, who "tarried" a little, and the interval was enlivened by tea, sweetmeats, betel-nut, &c. Three bands of music, European, Malay, and Javanese, sent sounds of gladness through the halls and corridors; the friends passed about with smiles and greetings; the children, in their gay apparel, danced joyously, they knew not why;—all was natural and pleasing, but the slow and extravagant movements of a Javanese dancing-girl, who, in a corner of the porch, earned her pay, little regarded.

At length it was heralded, "the bridegroom cometh," and immediately many "went forth to meet him." He came with friends and a priest, preceded by another band of music. His devotions before the Jos, were much sooner and more slightly done than those of the lady; and he sat down with the priest, and a friend or two, in front of the altar, where had been placed chairs, covered for the occasion with loose drapery of embroidered velvet. Refreshments were handed, till a movement from within announced the approach of the bride; and all eyes were turned to meet her. She advanced very slowly to the centre, veiled, as when she retired, and, after a few gestures by each toward the other, the happy pair sat down together, her face still invisible. Refreshments again entered, and each partook, but with evident agitation and constraint. Presently, she retired to her chamber, followed by the bridegroom; and most of the guests dispersed; but we were permitted, with some particular friends, to enter with them. It was doubtless a handsome room in Chinese estimation, but its decorations would scarcely please a Western eye. The bedstead resembled a latticed arbor; and from the roof within was suspended a beautiful lamp of chased silver, burning with a feeble light. Standing in the middle of the room, they renewed their bowing, and passing from side to side, with a gravity and tediousness almost ludicrous, till he finished the ceremony by approaching and lifting the veil from her head. We were told that till then he had never seen her! She blushed, and sat without raising her eyes; but, alas for the romance of the thing—she was ugly! A leisurely repast followed, shared by themselves alone; and probably forming the ratifying feature of the solemnity, as in Burmah. Fifty dishes or

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more were before them, a few of which they tasted with silver forks; but of course the occasion was too ethereal to be substantiated by veritable eating and drinking. When they rose from the table, the bridegroom, aided by his servant, removed his outer robe, which had been worn as a dress of ceremony, and threw it on the bed, as if marking it for his own. Then, advancing respectfully to the bride, her attendant raised the folds of her dress, and he unclasped the cincture of the garment beneath. This act, so gentle, delicate, and significant, closed the ceremonial. He then returned to his own house till evening, and every guest retired — a capital system, allowing the bride some repose, after the trying and tiresome ceremonies she had performed. This was about four o'clock. In the evening, a sumptuous entertainment was given to the friends of both parties; after which the bridegroom remained, as a son at home.

More refined deportment cannot be, than was exhibited by all parties on this occasion. The guests were not all at one table, nor even in one room; but many tables were spread, each accommodating five or six persons, and all diverse in their viands. Servants were numerous, the silver and porcelain handsome, the deportment of the guests unexceptionable, and sobriety universal. Every thing testified the high claim of the Chinese to the character of a civilized people.

I readily accepted an invitation, a few evenings afterward, to an entertainment at the same house. Order, delicacy, abundance, and elegance, reigned throughout. Of course many of the dishes were new to me, but there were many also, in exact English style. Among the novelties, I tried sharks' fins, birds' nests, fish-maws, and Biche-de-mer. I think an unprejudiced taste would pronounce them good; but only that of a Chinese would consider them delicacies.

From the first settlement of Singapore by the British, operations for the moral and religious improvement of the natives have been carried on. Translations into Malay, and the printing and distribution of tracts and Scriptures, engrossed most of the time of early missionaries. In this department, a good deal has been done; but, so far as can now be seen, with very little success. Great efforts have been made also in the way of schools; not only by the missionaries, but by the British residents, and the government. The latter has allowed, from the public treasury, one hundred dollars per month. Several Chinese schools, and still more Malay ones, have been constantly maintained.

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The principal authorities have, at times, exerted their influence to induce the people to send their children; and even gone from house to house to procure scholars. A multitude of children have been in the schools, first and last; and some hundreds have received more or less instruction. But it has been found impossible to secure the attendance of scholars for more than a few months; and almost none have learned to read. What is more lamentable, no case of conversion has occurred among the pupils.

No place in the East offers greater facilities for tract-distribution, or a greater variety of nations and languages accessible; and perhaps at no point has this species of labor been carried to greater extent. Thousands and tens of thousands of tracts and portions of Scripture, have been given away. Not only have the Malay inhabitants been fully supplied, but thousands of Bugis, Javanese, Sumatrans, Chinese, Mussulmans, Arabs, Kelingas, Balinese, &c. So early as 1830, the Singapore Christian Union reported that "in Singapore and neighborhood, our friends have gone round, half a dozen times, passing from house to house, and scattering tracts abundantly." Ever since, it has been vigorously continued.

Not a single Malay in Singapore has made even a nominal profession of Christianity; nor are there any hopeful catechumens. For a long time past, no one competent in the language has resided here; so that the only missionary efforts are the distribution of tracts, and some unpromising schools. Indeed, this has been very much the case from the beginning, as previous missionaries were chiefly devoted to these labors and to authorship; and very little has been done in the way of direct preaching. The history of this mission, now twenty years old, is an item of consequence, in our reasoning upon the modes of missionary labor.

The Catholics have two churches here — a French and a Portuguese; with several priests. They not only take charge of those of their faith who reside here, but have brought over a number of Malays, Chinese, and others, and have full audiences on Sundays. Popish missionaries through India, so far as I could learn, are men of good morals. They live far more humbly than any other missionaries, and mix much with their people. Their stipend, in all cases which came to my knowledge, is one hundred dollars per annum. Their converts are taught, from the first, to contribute to the support of religion, and their teachers, being unmarried, have few wants which these cannot supply.

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The Singapore Institution, founded by Sir Stamford Raffles, in 1823, has maintained a feeble existence, but is now likely to be put on a footing of vigor and expansiveness. A new building, large and commodious, has been prepared for it, to which it will soon be removed, after which its course of study will be more collegiate, and its number of pupils increased.

Singapore has, from the first, been a station of the London Missionary Society. It became a station of the American Board of Commissioners in 1834, and is now occupied by Messrs. Tracey, Dickinson, Hope, Travelli, and North, from that society, — the three former giving themselves to Chinese, and the others to Malay. Mr. N. is a practical printer, and has charge of a well-built, and amply-furnished printing-office. These missionaries have all been here so very short a time, that their chief occupation has been the acquisition of language. They have, however, a Malay and a Chinese school, and superintend the labors of a large number of Chinese printers, who have been constantly employed on the revised Chinese New Testament, and various tracts, by Mr. Gutzlaff and others.

The Church Missionary Society have recently made this a station for the Chinese, and the American Baptist Board are about to do the same. Rev. Mr. Squier, from the former society, has been here a few months. While China remains inaccessible, missionaries for that country must prepare themselves in other places. Great commercial emporiums must be considered common ground to all persuasions of Christians, in their operations for the heathen; and in several instances, such as Calcutta, Bankok, Smyrna, &c., the missionaries of various sects live together in harmony and good understanding. In such places, property is safe, the press free, workmen plenty, and exchanges easy, while uncertainties, and delays in procuring paper, and transmitting books, are avoided.

A little country brig, of thirty or forty tons, carried me to Malacca in four days, and back to Singapore in six, allowing me a stay of one week. The steam-boat demanded a hundred dollars, while this vessel would take me for fifteen; and I could not forbear, by the choosing the latter both ways, to save one hundred and seventy dollars. But sorrow to the man who goes often in country brigs! We were crowded with Chinamen and Klings; and though the accommodations did very well, for their habits, they illy accorded with mine. Noise, stench, and heat, ruled by day, and confinement, dampness, and vermin, by

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night. My camp chair was the only seat; and, as there was no table, I ate from a board on my knees. But eating was a brief business; for boiled rice, and dried fish-roes, all day and every day, furnished no temptation to gastronomic excess. There were indeed lots of stews for the Chinamen, to which I was quite welcome; but, either their smell, or their looks, satisfied me to keep to the salt fish-roes, for in them there could be "no mistake."

Through the prompt and abundant hospitalities of the British resident and his lady, whose house, carriages, and attentions, were put at my fullest service, and the kind communicativeness of the missionaries, I was able, during the week, to see and hear all that concerned my official objects.

The city of Malacca, formerly embraced within the kingdom of Johore, was taken possession of by Portugal in 1511; but her authority was never well established in the interior, and the possession neither benefited her commerce nor enhanced her dignity. It was held by the Portuguese till 1641, when it was taken by the Dutch. It was, after two years, taken by the English, in 1660 reverted again to the Dutch, and finally passed over to the English in 1825, and so remains. Why this location of the settlement was chosen, it is difficult to imagine, unless because it was previously the chief town of the sovereignty of Johore. The harbor is very bad, being on the outside a mere roadstead, and all within so shallow, that ships cannot approach the town, nearer than three or four miles. At low water, the sands are bare, a mile from shore. The trifling river, on which the town stands, keeps open a narrow, boatable channel to the town, when the tide is out. The location is eminently salubrious; but the commerce, which once made this place so conspicuous, has passed to Penang and Singapore. I found only a small cutter, like our own, lying at anchor, and was told there was seldom more at one time.

The view of the town from the water, is picturesque and attractive. An old fort and church, in ruins, occupy the prominent elevation, while handsome houses, fronted by great trees, extend along the shore. The roads are finely Macadamized with a ferruginous clay, soft when first dug out, but very hard after exposure to the air.

The district of Malacca extends about forty miles along the coast, from Salengore to Moar, and inland to Rumbo, about thirty miles. The population within these limits amounts to twenty-two thousand, of which much the larger part reside in

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the town and suburbs. The Chinese form about one fourth of the whole; the rest are Malays, Klings, Arabs, &c. About five hundred thousand pounds of tin, and the same quantity of pepper, are annually produced and exported; beside some gold, preserved fruits, and smaller articles. Rice is not raised in sufficient quantity for consumption.

The city continues, fallen as are its fortunes, to be head-quarters to the military force in the straits. The officers of six companies of native troops, and the usual civilians, make a pleasant circle of English society; which brings with it, as usual, all the artisans and shops necessary for a missionary's convenience. Living is remarkably cheap; and as to fruits, no place on earth, perhaps, transcends it in number or excellence. A gentleman, not long ago, disposed to see how many varieties were in season at once, ordered his Kansuma to procure all that might be in the bazar; and the result was a desert comprising *seventy-two* different fruits. Few places in India have such a variety of agreeable drives, and, perhaps, none a more salubrious and pleasant climate. It, however, is fast fading away. The stillness of death reigns through the streets; and even the laborious Chinese, seem here to catch the general spirit of quiescence. If the military head-quarters should be removed to Singapore, as is not improbable, it will scarcely hold a place among English settlements.

The reproach which attaches to the European colonial system in India lies strongly on this city. For three centuries, Christians have ruled here; yet we look in vain for evidences of an amelioration in the general condition of the people. Their troops have maintained rule, and their tax-gatherers have scraped revenues, but our holy faith is not yet established; nay, scarcely can even a nominal Christian be found among the Malay inhabitants.

The class called Portuguese * amounts to two thousand souls, and are, for the most part, very ignorant and degraded. One tenth of these are professed Protestants, probably the fruit of intermarriages with the Dutch in former times. The want of any minister to baptize, marry, visit, and instruct this class of

* This cognomen is assumed by every man in India, black, brown, or red, native or mixed, who aims at superiority over the general mass, and can contrive to wear a hat and trousers. As to any descent from Portuguese parents, it is, in thousands of cases, utterly out of the question.

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persons, and the ignorance and poverty of most of them, has caused a continual falling away, for a series of years, to the Romish church. They certainly deserve a larger share of attention than they seem to receive. A regular service is held for them on Sabbath afternoons, and schools are open for their children; but a pastor of their own caste, and daily ministerial services, are indispensably wanted.

The late Sir Stamford Raffles, who took the deepest interest in the welfare of these regions, at that time under his control, remarks — "In our present settlement of Malacca, the impossibility of procuring servants for wages, compels almost every person to have recourse to slaves, and a considerable proportion of these are pagans, being chiefly Battas from the centre of Sumatra, Balis from Bali, Dayaks from Borneo, besides natives of Timor, and the more easterly islands. Of all these that fall into the hands of the English, there is perhaps not a single one that becomes a Christian; but the whole of them become Moslems, and despise and hate their masters as infidels! Such is the woful effect of our supineness and indifference, which, if they should extend to the East, would certainly not tend to the progress of general improvement among the Malays."

I was glad to spend as much of my time as possible with Rev. Mr. Dyer, lately removed here from Penang. He is far advanced in the Chinese language, and preaches fluently, but has devoted most of his time, for some years, to the preparation of a font of Chinese metallic type. Wholly untaught, he has devised his own way, with great labor and patience, and has now, nearly completed, punches and matrices for a beautiful font, which is to embrace three thousand characters. Each punch costs about fifty cents. The size is three times larger than that of Marshman's Bible,* and will be useful chiefly in the text of commentaries and sheet tracts.

The mission to Malacca was commenced in 1815, by Milne, who immediately established a Chinese school, took charge of the Reformed Dutch church, and commenced the "Chinese Magazine." Mr. M. brought with him from Canton a Chinese teacher and printers; and next year Leang Afa, the teacher, professed the Christian faith. He was then thirty-three years old, and has ever since maintained a holy and diligent career. I saw much of him at Singapore, and derived from him many valuable

* This Bible is partly printed with metallic type, invented by Lawson, of Serampore, about twenty years ago, and used from that time successfully.

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facts. In 1817, Messrs. Medhurst and Slater arrived, and an English periodical, called the "Indo-Chinese Gleaner," was established. Mr. Slater, after a year, went to devote himself to the Chinese in Batavia. In 1818, Messrs. Ince and Milton came, and assumed so much care of the schools, as to leave Milne more at liberty to pursue the translation of certain parts of Scripture, agreed on between him and Morrison. In 1818, Dr. Morrison founded the "Anglo-Chinese College;" giving from his own purse about six thousand dollars, and obtaining large assistance from various quarters. In 1820, Messrs. Fleming and Huttman arrived, and, the year following, Mr. Humphreys; and in the next year Collie was added, and Milne died. The subsequent history of the mission is known to the readers of missionary magazines.

During the above period, several other brethren settled in Malacca, to devote themselves to the Malays; by whom large schools were established. At the period of Messrs. Tyerman and Bennett's visit, in 1826, the Chinese schools contained two hundred and fifty boys, and the college twenty. No instance of the conversion of pupils had then occurred.

Malacca is chiefly conspicuous in the missionary world for its college. It has ample buildings, and highly improved grounds, with about ten thousand dollars at interest. The location is within the city, on the margin of the sea; and was granted it by government. There have presided over it, in succession, Milne, Humphreys, Collie, Kidd, Tomlin, and Evans. The last arrived in 1833.

Like other "colleges" in the East, it is rather an elementary school. The pupils are taught from the alphabet upward, and retire from a full course, with a decent knowledge of English, and the common rudiments of science. About sixty or seventy thus educated have left the institution, who generally reside in the straits, employed as porters, runners, and under-clerks. I could not learn that any of them are more than nominal Christians. Until lately, the school has for some years been very small; but it is now increased to above seventy, of all ages, from six or seven years upward. Mr. Evans not only has large experience in teaching, but is a skilful financier; and the prospect of utility was never so great as at present. He has lately baptized several pupils, on their fully embracing the Christian system, some of whom he hopes are truly pious. The whole cost of an in-door student, including food, apparel, washing, &c., is four dollars per month.

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The system of common schools has been largely pursued by the London Missionary Society for twenty years. By the kindness of Mr. and Mrs. G., I was able to visit most of them. They form a curious variety — Chinese, Malay, Tamul, Portuguese, and English; some for boys, and some for girls; and numbering in the whole not less than eight hundred pupils. The resident English have not only liberally contributed to the expense, and shared the labor of management, but have been unceasing in their pains to gather and encourage scholars. Little benefit has resulted, in comparison to the means and the money employed. I regretted to see so much charity-money bestowed on *Portuguese* schools. The cause of benevolence is not concerned to perpetuate this language in the East; and the spoken language is so corrupt that the pure Portuguese, learned at school, is almost useless. It has not been possible to obtain in this language a proper supply even of school-books; much less will the pupils find valuable reading, even if they become able to understand it. Nearly three hundred pupils, the descendants of Chinese fathers, married to Malays, &c., study Chinese. No objection is made by these parents to the use of Christian school-books, nor to the pupils attending worship on the Sabbath, and other religious services.

A number of German brethren have recently settled at Malacca to labor for the Malays, some of which are supported by individuals in England and elsewhere. The school formed by Mr. Tomlin, (and still principally supported by him,) for all sorts of boys to be taught in English, is still maintained, taught by one of these. Its plan is happy, and many have learned not only the English language, but the rudiments of geography, grammar, arithmetic, &c.

As to conversions to Christianity, Malacca has few instances; so few as to call for anxious inquiry. As to the natives, it remains a moral wilderness. The schools, so vigorously and so long maintained, have not been prolific of spiritual good. Thousands who have attended them, are now heads of families, and ample time has elapsed, to allow the efforts to show mature results; but no Malay Christian, that I could learn, is to be found in the place! Even the Protestant, Portuguese, and Dutch inhabitants have diminished in number.

The Malay race is classed by itself, in geographies, as the fifth great division of the human family; but with what propriety I do not see. They have, certainly, no peculiarity of form or fea-

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ture, to entitle them to this distinction, and history, so far from furnishing a claim, shows them to be a mixed race, of comparatively recent origin.

The original country of the Malays is not known. The evidence is in favor of Sumatra. Both at Celebes and Sumatra, there are prevalent traditions, which assign the period of their origin to the middle of the twelfth century. About that time, a celebrated chief of Celebes went on an exploring and trading voyage to the westward, from whence he had occasionally seen natives. In the course of the expedition, he put into a river of Sumatra, where a large number of his followers absconded in a body, and, passing into the interior, settled the region of Menan-kâ-bo. Obtaining wives from the adjacent tribes, and possessing more civilization, they gradually formed a new race, and rose to dominion. Most of them had been slaves, obtained from the Moluccas, and employed as wood-cutters and drudges to the fleet. Hence they were called Malays, from *Mala*, to bring, and *aya*, wood. Sir Stamford Raffles affirms that, to this day, the people of Celebes look with great contempt on Malays; and are in the habit of repeating the origin of the name. A general similarity between the Malays and the inhabitants of the Moluccas has been often remarked. And, what is more remarkable, the Malay language is spoken more purely in the Moluccas than on the Malay peninsula.

If this origin of the Malays be true, it accounts for the similarity which has been remarked between them and several of the tribes of the archipelago, such as the Eidahans and Dayas of Borneo; the Sabanos, of Magindano; the Tagats and Pampangoes, of the Manillas; and the Biscayans, of the Philippines.

On the arrival of the Arabs in Sumatra, the Moslem faith rapidly supplanted paganism, and this by proselytism, not by force. Whether their language had before been reduced to writing, is not clear; but it now was written in the Arabic characters, which continue to be used. Since the introduction of European influence, the Roman alphabet is becoming prevalent, and the larger part of those who can read, do so in that character.

The new nation extended their conquests and colonies, till all Sumatra yielded them feudal homage. In the thirteenth century, they passed over to the peninsula, and took or built Malacca and Singapore. Gradually extending their dominions and colonies, the chief seat of their power was transferred to the new territory; and the chiefs of Sumatra began to throw off their yoke. Proceeding to acquire power and numbers, they at length not only

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regained Sumatra, but conquered the Sunda, Philippine, and Molucca Islands, with many smaller groups, and are now found in all these regions, as well as Borneo, Luconia, and many other islands; but without any centre of unity or power, without literature, freedom, or civilization. They have sunk to insignificance, and are apparently still sinking in national character.

To elucidate and establish the filiation of the Malays, and many of their neighbor tribes, a full comparison of the languages of Farther India, is greatly wanted. Dr. John published a work on this subject; but it is much too imperfect to be of any value. No one man can do more than *contribute* to the undertaking. The Rev. Mr. Brown, missionary at Sudiya, in Asam, is making exertions to obtain comparative vocabularies of as many of the Eastern languages as possible, and, we presume, will succeed in presenting a valuable contribution toward this desideratum.

At what period the people of Menangkabo embraced the doctrines of the prophet, does not appear. The conversion of Malacca and Acheen took place in the thirteenth century; but it is uncertain whether Menangkabo was converted previous to this date; although the religion is said to have been preached at Sumatra, as early as the twelfth century. About A. D. 1160, a colony issued from the interior of Sumatra, and established themselves at Singapore, where a line of Hindu princes continued to reign until 1276. Whatever may, in more remote times, have been the nature of the intercourse between foreign nations and Menangkabo itself, we know that Singapore, during the period noticed, was an extensively maritime and commercial state, and, at the time when the Portuguese settled at Malacca, embraced the largest portion of the commerce between the Bay of Bengal, and the China Sea.

The Malay peninsula (called by the natives *Tanah Malayu*, "the land of the Malays") is the only great country wholly occupied by this race; and is now divided into the kingdoms of Keda, Perak, and Salengore, in the west; Johore, in the south; Pahang, Tringano, Calantan, Patini, and Ligore, in the east. There are states in the interior less known; viz. Rumbo, Johole, Jompole, Gominchi, Sungie-Oojong, Scrimenanti, Nanning Ulu, Calang, Jellye, Jellaboo, Segamet, Kemoung, &c. Some of these are divided into separate tribes; as, for instance, Jellaboo consists of the tribes of Bodoanda, Tannah-Dottar, Muncal, and Battu-Balang. Scrimenanti embraces twelve tribes, though the population does not exceed ten thousand. Sungie-Oojong, Johole,

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Scrimenanti, and Rumbo, are called "Menangkabo states." The entire population is very small; some of the states numbering not more than two thousand souls. The whole peninsula, except Rumbo and Johore, is claimed by Siam; but many of the tribes are independent, and of others the subjection is but nominal.

Scattered over the peninsula, without specific districts and locations, are several wild tribes, of whom almost nothing is known. East of Malacca are Udai, Sak-kye, and Rayet-Utan, and some negro tribes. These all go under the name of *Orang-Benua*, or country people. These have each a language or dialect, but largely tinctured with Malay. Further north, on the mountains, are negro tribes; but evidently distinct from the African race. Of these tribes we hope soon to know more. They seem to be a distinct variety of the human race; differing both from the African, and the Papuan of New Guinea; and inferior to both. The average height of the men is about four feet eight inches. These Malay negroes are thinly spread over a considerable district, in and in the rear of Malacca, and thence northward to Mergui; amounting in the whole to but few thousands. There are at least five tribes of them — the Joc-oons, Sa-mangs, Oo-dees, Sak-ais, and Ry-ots. All of them are much below the Malays, and some scarcely above the apes; dwelling in trees and clefts of the mountain. A few have learned a little Malay, and occasionally venture among adjacent tribes, to purchase tobacco and utensils; but of letters they know nothing. Nor have any religious observances been discovered among them. Their only weapon is the sûmpit, a small hollow cane, about eight feet long, through which they blow short arrows, often poisoned at the tip. One of these, together with the quiver full of poisoned arrows, was presented to me by the British resident at Malacca. The sûmpit is somewhat ornamented, but as a warlike weapon, is quite insignificant.

I cannot insert a tenth part of the memoranda, gained from travellers and merchants, respecting the different principalities of the Malay peninsula. A few geographical notes for the use of those who would closely survey the world as a missionary field, I feel bound to insert.

Of MALACCA I have already spoken.

KEDA, generally written Queda, is divided from Siam by the Langa River, in lat. 6° 50′; and from Perak, on the south, by

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Kurao River, in about lat. 5° 30′. It extends from the seaboard but nine or ten miles; but embraces several large islands. Many rivers enter the ocean along its coast; some four or five of which are large, for a little way. The population does not exceed 200,000, embracing four classes — the Malays, Siamese, Samsams, (or Mahometan aborigines,) and Samangs.* The latter resemble the Rayet-Utans, further south, in the region of Rumbo; but their complexion is darker, and hair generally curled. From the earliest knowledge of Europeans, it has been tributary to Siam. But "it does not appear, either by writings or tradition, that Queda was ever governed by the Siamese laws or customs. There would then have been some remains, had there been any affinity between them. The people of Queda are Mahometans; their letters Arabic, and their language Jawee; their kings originally from Menankabo, on Sumatra. But, as Queda was very near Ligore, a province of Siam, they sent, every third year, a gold and silver tree, as a token of homage to Ligore. This was done to preserve a good correspondence; for at this period the Siamese were very rich and numerous, but no warriors; and a considerable trade was carried on between Ligore and Queda. After the destruction of Siam, the king of Ava demanded the token of homage from Queda, and received the gold and silver tree: when Pia Tach drove away the Burmans, and built a new metropolis, the king of Queda sent the trees to Siam; and has kept peace with both; paying homage sometimes to one, sometimes to the other, and often to both."†

The British province of Penang was given by the raja of Johore in 1785, to Captain T. Light, as a marriage portion with his daughter. Captain L. transferred it to the East India Company, which received also a section of territory on the main land, now called Wellesley Province, and allowed the raja ten thousand dollars. The city of Keda stands at the mouth of an inconsiderable river, in lat. 6° 5′.

PERAK is bounded by Keda on the north, and by the brook Runkup, which divides it from Salengore, on the south; making about one hundred miles of sea-coast. The nominal boundary to the west is Tringano; but the central region is little known, and the frontier indistinct. The population, exclusive of tribes in this central region, is thirty-five thousand. But little of the

* Descendants of the intermarriages of Malays and aborigines.

† Grieg's Report to Sir S. Raffles.

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land is cultivated, the inhabitants depending on the sale of tin, and on fishing, for the purchase of rice and other necessaries. Nearly all the people are slaves, and perhaps not one in five hundred can read.

This country was, for a hundred and fifty years, under the Dutch. No trace of them remains but some ruins of forts, on one of the Dinding Islands, and on the adjacent coast.

SALENGORE is divided from Perak by the brook above named; which enters the sea about lat. 3° 59′, a little to the north of a larger stream called the Bernam. It extends along the coast about one hundred miles, but has a very trifling population. Some Bugis, from Celebes, have held the government for half a century past. The people are notorious for piracy, man-stealing, and ferocity. The town of Salengore has but about four hundred inhabitants.

JOHORE embraces the whole point of the peninsula below lat. 2° 10′, and all the contiguous islands in the Straits of Malacca and China Sea as far as the Natunas. It formerly extended much farther north. Some of these islands are from five to ten miles in diameter; but most of them are small, and too sterile to be inhabited. The province seems to have gradually diminished, in consequence and populousness, since Europeans first knew it. Its numerous inlets and harbors afford shelter to swarms of pirates; the fear of which has destroyed the native trade, which once enriched the province. Among western Malays, the term *Johore* is synonymous with pirate. The city of Johore, to which the raja resorted, when driven by the Portuguese from Malacca, lies ten miles up a river of the same name, which opens at the eastward of Singapore Island. It is no longer the residence of the raja, and is now a miserable fishing village, of about thirty houses. It is, however, the only place where, at present, a mission could be established. The surrounding country is champain and fertile, but scarcely inhabited.

Singapore Island was purchased from the sultan of Johore, at an enormous price; and a pension is still paid him of two or three thousand dollars a month. He is, however, strongly suspected of being prominently concerned in the piracies of his subjects. Former sultans, coveting foreign commerce, had sought to have a colony of the English on Singapore Island. Captain Alexander Hamilton declares that the whole island was offered to him, as a free gift.

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RUMBO is the only important inland state. It lies back of Malacca, about sixty miles from the coast; but the boundaries are not settled. The population does not exceed ten thousand. The people are quiet industrious agriculturists, strikingly diverse from the daring inhabitants of the coast. Their dialect has the peculiarity, among other particulars, of substituting *o* for *a* in all terminations. Beside the Malays, who occupy the fertile portions of country, and bear rule, several of the Orang-Benua, or country people, are scattered over the rugged sides of the mountains, preserving their clanships inviolate, and speaking each a several language. It is doubtful whether a foreigner could reside in Rumbo during the rains; but missionaries might be stationed at Malacca, and spend the dry season on the hills, as those of Tavoy do among the Karens.

PAHANG extends from Johore to Kamamang, in lat. 4° 15′, and is supposed to contain about fifty thousand souls. It produces annually about one hundred thousand pounds of tin. The Chinese who procure it spend the entire proceeds in opium, of which they consume annually about twenty-five chests. The chief town lies on the Pahang River, and is a wretched place, of eight or ten thousand inhabitants, of which two hundred are Chinese, mostly opium-smokers, and degraded. It has constant intercourse with Singapore, and would be a healthy position for a missionary. The interior is wholly unknown, and very thinly peopled.

TRINGANO extends from Kamamang to the River Basut, which divides it from Calantan; and extends from the China Sea on the east to Perak on the west. It is a champain country, of low hills, producing a great variety of delicious fruits. The Siamese do not send governors or make laws, but are content with the annual present of a gold and silver tree, and the acknowledgment of vassalage. The population is about forty thousand. The principal product is tin, of which they gather annually about six hundred thousand pounds. The men not only wear a krees, like other Malays, but often two, and sometimes a sword also; quarrelling much, and working little. Their women do most of the business, and Chinese work the mines.

The town of Tringano is at the mouth of the river of the same name, at the head of a shallow bay. Ships may approach within two miles. The river is not so wide as that of Pahang. The town is illy laid out, and dirty, but contains nearly half the popu-

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lation of the state. In the time of Captain Hamilton's visit, (1720,) it contained one thousand houses, about half of which were Chinese. About three thousand Chinese occupy a quarter to themselves. The only brick buildings are a mosque, and a custom-house, neither of which are respectable. The country has long enjoyed foreign commerce, and the rulers are intelligent. The present sultan or raja is friendly to foreigners, and anxious to have them settle there. He would probably receive and protect missionaries, except they were Dutch.

CALANTAN extends from the Basut to the Barana River, being the next petty state north of Tringano. It is probably more populous than Pahang or Tringano, but has never been explored by foreigners. Siam has allowed them to retain their native princes, and make their own laws, and this right is now guarantied by the treaty between Siam and England. More than a million pounds of tin are annually exported, beside a considerable amount of gold, most of which is carried to Singapore in prows. The city is close to the sea, but several miles from the mouth of the river on which it stands. The position is salubrious at all seasons, and foreigners are safe under the present government. Intercourse with Singapore is not unfrequent.

PATANI extends from Calantan to about lat. 8° north, and is divided from Keda on the west, by high mountains. It was once the most populous and well-cultivated part of the peninsula, yielding much tin, gold, grain, and salt. The English had a factory here so long ago as 1612, and James I. sent the queen a letter and presents. It was for a hundred years the chief port in these seas for Surat shipping, and maintained a trade not only with Western India, England, and Portugal, but with Goa, Malabar, the Coromandel coast, Siam, Camboja, and China. Their commerce attracted pirates from Borneo and Johore, and gradually failed. Few traces now remain of its ancient prosperity. A few years since, the district fell under the displeasure of Siam, and war ensued, which was terminated by the present Prah Klang, who, in 1824, laid waste the country, and brought away all the inhabitants he could find. These were distributed to the principal families in Bankok as slaves, and this fine region now lies almost depopulated and desert.

LIGORE. This part of the peninsula is rather a section of Siam, than a tributary. The governor is a Siamese, appointed

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by the king. His authority extends to the border of Penang; and since the devastation of Patani, that district is part of his territory.

The Siamese call this country *Lacon*. Its only seaport is the city of Ligore, which for a long time enjoyed a large foreign commerce. The Dutch had a good brick factory here, and resident agents, in all the early part of last century. The foreign trade is extinct, but the town is still flourishing, and keeps up trade with all the chief places in the Gulf of Siam.

The dialect resembles that of Keda, and seems to be corrupt Siamese, scarcely intelligible to the people of Bankok.

All these provinces are, we hope, soon to receive the gospel; but at present only Pahang and Tringano offer positions for new missions, and these by no means promising. Whoever commences in these places, should first learn Malay, and commence the mission unmarried.

The Malays are every where Mahometans. The period of their becoming so, must be placed near the commencement of their existence as a nation on Sumatra, but is not known with exactness. Wherever they have spread, they exhibit a vigorous spirit of proselytism; and even where force has never been attempted, they have drawn many thousand pagans to the worship of the true God.

Commercial and piratical in their character and aims, they have seldom settled far from coasts and harbors; so that the language does not prevail among interior tribes, either on the peninsula or the islands of the Indian Archipelago. Over these tribes they claim some authority, and take precedence by superiority of civilization, but their language, manners, and government, remain unchanged.

A general character can hardly be assigned to a people scattered over so many countries, and intermingled every where with indigenous tribes. They have generally been set down as distinguished for vileness and treachery. This opinion has doubtless been derived from mariners; for till recently, few others knew much about them, and the piratical tribes alone have brought themselves into general notice. It cannot be denied, however, that European and American captains on the coast of Sumatra, and elsewhere, have, by their frauds and oppressions, contributed not a little to drive these people to make reprisals.

Disregard of human life, revenge, idleness, and piracy, may

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perhaps be considered common to Malays. The universal practice of going armed, makes thoughts of murder familiar. The right of private revenge is universally admitted, even by the chiefs, and the taking of life may be atoned for by a small sum of money. Treachery has been considered the leading trait of Malay character; but probably the idea is exaggerated. Their religion teaches them, like other Mussulmans, to use treachery and violence toward infidels. But there is full reason to believe, that, in intercourse with each other, domestic and private virtues prevail to as great an extent as among other heathen. As to piracy, it is deemed not only a pure and chivalrous occupation, but religiously meritorious. It is carried on by prince, people, and priest, and is not less a matter of pride, than of rapacity.

In the arts of peace, they are greatly inferior to their neighbors of Java, Japan, Cochin-China, and Siam. They have even less mechanical ingenuity and skill than the Bugis. No portion of the Malays are much civilized, and some are truly savage. The feudal system prevails every where, in all its integrity. The chiefs claim the time and services of the people, at any time, and for any purpose, warlike or peaceful.

In no part of the East is slavery more common than among the Malays. Not only do princes sell their vassals, often without fault, parents their children, and debtors their creditors, but a *slave trade* is kept up with activity, both by sea and land, and in various places. One of the chief resorts for this purpose, on the west coast of Sumatra, is Pulo Nias, the largest and most populous island of that region. The Acheens, and several other maritime tribes, both in Sumatra and elsewhere, have, for many years, been systematic and vigorous in this horrid business. Sir Stamford Raffles took measures to collect authentic and exact statements, on which the British government might act, but left the island before much was done; and the effort has not been renewed. A late writer in a Singapore newspaper says — "Board any of the numerous prows between Nias and Acheen, and you will not fail to find young men and women, either kidnapped, or purchased from the petty rajas, who obtained them by similar means, or more frequently by the laws which give in pledge to creditors, the bodies of debtors." Such slaves are often seen, exposed for sale, in the villages of Sumatra. The permission of this traffic is a deep disgrace to the Dutch authorities on that island, who have power to prevent, or at least greatly to curtail it. It is generally asserted, in the straits, that

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Dutchmen themselves engage in this trade; and it is certain that they often are slave-holders.

The whole mass of the common people are virtually slaves, under the native governments. Every chief not only consumes the labor or the property of his people at pleasure, but sells the services or the persons of his vassals to any persons who will purchase them.

Such as desire to read further in regard to the natives of the Malay peninsula may consult Blancard, Commerce des Indies; Valentyn, Oud und Nieu Ostindien; Van Wurmb, Memoire de Batavia; Popham's Prince of Wales's Island; Asiatic Researches; Marsden's Sumatra; and Crawfurd's Indian Archipelago.

The Malays have long had missionaries; few of which have done much in the way of preaching. Preparing and distributing the Scriptures and tracts, have engrossed most of them. No less than seven versions of the Malay Scriptures have been printed; and so early as 1820, Dr. Milne stated that forty-two Christian books had been prepared. Many thousands of these have been distributed; but, so far as I can learn, with scarcely any perceptible benefit. I did not hear of a single Malay convert on the whole peninsula. In examining into the reasons for this failure, two considerations occur, which sufficiently account for the want of conversions, in the case of those who have been devoted to making and distributing books, rather than preaching the word. The books are not intelligible to the generality even of good readers; and the number of those who can read and understand a book on an unaccustomed subject, (except those taught in missionary schools,) is probably not much more than one in five hundred.

Schools, also, have from the beginning, engaged, to a considerable extent, the attention of Malay missionaries; and the English residents at Penang, Malacca, and Singapore, have strenuously aided. But the jealousy of the Hadjees, which cannot be overcome; the difficulty of retaining pupils long enough to acquire any valuable knowledge; the habits learned by the children at home; and the cessation of all literary pursuits from the time of leaving school, — have almost neutralized the benefits conferred. Very few of the pupils have so much as learned to read well in their own language, and still fewer received such an education as some of the Bengal schools confer.

The Malay language is pronounced, by all who attempt it, an easy language to acquire. This is doubtless true, to a certain

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extent. It has no sounds difficult for Europeans to pronounce; its construction is exceedingly simple, and its words are few. There is no change made in words to express number, person, gender, mood, and time; and the same word is often used as a noun, adjective, verb, and adverb. Even the tenses to verbs are seldom varied. Hence, so much as is necessary for common purposes is soon learned. But, whoever would speak on literary or religious subjects, finds great difficulties. The absence of grammatical inflections and particles creates great ambiguity, and makes the meaning so dependent on the juxtaposition of words, as to make great skill necessary to propriety in discoursing on any critical or novel subject. Beside this, the language is so poor in abstract terms, as to make it impossible to avoid using a host of new words. These are adopted by one from the English, another from the Arabic, another from the Greek, and another from the Portuguese, according to the learning or fancy of his teacher.

In translating the Scriptures, it has been most common to adopt from the Arabic; and sometimes, I am told, this class of words amounts to *one fifth of the whole!* It may easily be conceived that, as these must be, in general, the very words which give meaning to the whole sentence, the mere Malay reader is utterly unable to understand the book. It would be well if only one fifth of the words were other than pure Malay; but Walter Hamilton, in his East India Gazetteer, states that, after repeated trials, one hundred words in a Malay book were found, on an average, to contain twenty-seven primitive Malayan, fifty Polynesian, sixteen Sunscrit, and seven Arabic; leaving thus only one quarter of the words proper Malayan!

The preparation of books ought certainly not to be made prominent, in a case like this; but rather the preaching of the gospel. The poverty of the language, and the necessity of using new terms, though embarrassing in oral communication, is much more so in writing. In speaking, explanations may be made; sentences may be uttered in half a dozen different ways, and truth effectually imparted. Thus, in time, the way will be prepared for books, which will be hastened by a proper attention to schools.

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CHAPTER IV.

Take leave of British India — European Manners — Voyage to Bankok — River Meinam — Paknam — Audience with the Governor — Situation of Bankok — Floating Houses — General Appearance — Visit to the Pra Klang; Servile Forms of Politeness — Chow Fah; Singular Custom — Pra Nai Wai — Pra Amramole — Present of an Elephant; Of a Cochin-Chinese Slave — Population of Bankok — Police of the City — Climate — Wats — Houses — Streets — Bridges — Somona Codom — History of Siam — Extent of the Empire — Population — Personal Appearance of Siamese — Dress — Amusements — Military Force — Commerce — Prices of Provision — Fruits — Currency — Character — Degree of Civilization — Slavery — Language — Establishment of the Mission — Mission Premises — Worship — Converts — Bankok a Station for the Chinese — Distribution of Scriptures — Need of more Laborers — Constitution of a Church — Harmony of Sects — Roman Catholics.

As I am now taking my leave of British Indian society, and have but slightly alluded to the mode of living, it is incumbent on me to say a few words on that point. The houses are large and airy, with whitewashed walls; the floors are matted; as little furniture as possible kept in any room; and punkas depend from every ceiling. Every bed has its musquito curtain of gauze, which is tied up during the day, and let down about sunset, before the insects get abroad. A taper, in a tumbler of oil, burns all night in each room, by which, before day dawn, you dress negligently for the morning drive. At dawn,* a servant brings a cup of coffee, with a slice of dry toast, and announces that the horses are ready. An hour's ride brings you home again, and you shave, bathe, dress, read, &c., till breakfast, which is at ten o'clock. Here the family meet, and enjoy social intercourse during a leisurely repast, when they separate again, the gentlemen to their place of business, and the ladies to their domestic employments. Calls of ceremony are made about noon; always, of course, in some close carriage, to avoid the sun. About one or two o'clock comes tiffin, or lunch, as we say, consisting of plantains and other fruits, with nice bread and butter,

* It will be recollected that between the tropics the sun always rises not far from six o'clock.

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and water, bottles of which have been cooled in tubs of moist saltpetre.

Merchants, and gentlemen whose business is at a distance from their dwelling, do not come home to this meal, but have it brought to them. As to dinner, there is a diversity, the plainer sort taking it at five o'clock, and then riding out; the more fashionable riding first, and dining about half past seven or eight. But the sunset drive, all regard as indispensable. Indeed, European life in India seems a constant struggle to keep off death. The standing and favorite dish, both at breakfast and dinner, is rice and curry; the former boiled plain and dry, the latter consisting of prawns, fish, or fowl, stewed with abundant gravy, seasoned almost to burning heat, with ground chillies, ginger, and onions. Instead of water, the curry is mixed with the expressed juice of rasped coco-nuts. The dinner is generally sumptuous, and the etiquette quite ceremonious, but far removed from stiffness and reserve. The waving punka overhead entirely prevents discomfort on account of the heat. So far as my experience goes, English society in India is far more intelligent and agreeable than among the same grade in England; perhaps because they are all travellers; and travelling not only instructs and polishes, but tends strongly to promote liberal and enlarged feelings. After dinner, music and rational conversation fill up the evening, and all retire in good season. A cup of tea is generally handed round in the course of the evening; but spirituous liquors are sinking into disuse.

Missionaries in Hindustan live in a similar manner, only as much more plainly, as ministers in this country live more plain than their wealthy parishioners. The missionaries in Burmah have breakfast and dinner earlier, and omit tea. They do not keep horses, and take their morning and evening exercise on foot. They seldom get any other meat than fowl, or any other vegetables than rice, sweet potatoes, stewed cucumbers, and pumpkins. Plantains are often fried or roasted, and are very fine. At stations where there are English officers, there are always bakers and herdmen, who daily furnish excellent bread, and plenty of butter and milk. Their houses are described and represented Vol. I, p. 72.

Leaving Singapore on the 24th of May, 1837, I arrived off the River of Siam, without accident, in eleven days. We came to anchor on the edge of the bar, amid numerous junks just leaving Siam; but could scarcely discern the low shore, distant fifteen or sixteen miles. The river, called by the natives *Meinam*,

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or "mother of waters," is difficult to find, as the coast is a dead level, scarcely above low-water mark. The bar is ten or twelve miles broad, with but one and a half fathom's water at low tide, and extending many miles east and west. Vessels, therefore, can pass and repass with only part of their load. Even thus lightened, they generally ground once or twice; but, the bottom being soft mud, except at its outer edge, they take no harm. The south-west monsoon, concentrating here as in the end of a funnel, raises a heavy sea, and makes it a wild place for vessels to remain, as they must for several weeks. Formerly, ships trading to the Meinam River, anchored in the fine harbor of Ko-ci-chang Island, where wood and water are easily procured; but the great distance renders it inconvenient. A small fleet, however, in possession of that cluster of islands could effectually blockade Bankok, and cut off all its commerce.

Taking a seat with the captain in the pinnace at dawn of day, on the 4th of June, we crossed the bar in about three hours, scarcely discerning the mouth of the river till we were in it. I looked in vain along the beach for the *nocto*,* said to be taller than the ostrich. The mouth of the river is about a mile and a half wide, and presents nothing but gloomy mangrove, the deadly silence of which was only broken by the occasional screams of unseen birds. The region is precisely similar to the Sunderbunds of the Ganges.

We had scarcely ascended a mile, before there came on one of those violent squalls of wind and rain, common here at this season. On every side had been seen boats; but now, in a minute or two, they were either upset, or, being near the shore, had run aground for safety. Being in the mid-channel for the benefit of the tide, we were near being overturned. As we dashed on before it, using every effort to reduce sail, and expecting at least to lose the mast, we passed some of the natives swimming with perfect coolness beside their boats, and preparing to right them. It was difficult to feel that we must not stay to aid them; but the offer would have been matter of ridicule.

Three miles above the mouth of the river, we reached the town of Paknam, where all foreigners are required to stop and report themselves. The first impressions of Siamese towns were by no means exhilarating. Led through rain and mud, along narrow, filthy passages, called streets, and a stinking bazar, we reached the mean and dirty house of the governor of the

* So called by the Siamese, from *noc*, great, and *to*, a bird.

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province. The hall of audience presented a burlesque on official pomp. It was a large room, open in front, with part of the floor raised, as usual, a few feet, destitute of carpet or matting. From the lofty ceiling hung an odd diversity of small chandeliers, apparently never used, and against the very tops of the pillars stood Dutch and Chinese mirrors, leaning forward, in which one sees himself drawn out into more shapes than Proteus ever knew. Chinese paper-hangings and pictures, neither new nor nice, covered most of the rest of the roof and walls; the whole grim with dust and smoke. His lordship, perfectly naked, except the cloth round his loins, sat on a mat, leaning on a triangular pillow, covered with morocco. The attendants crouched, as before the highest monarch, and we alone dared to assume any position by which the head should be more elevated than his. A multitude of questions was asked, respecting the ship's size, cargo, armament, crew, &c., and my name, office, countries I had seen, objects in coming to Siam, and intended length of stay; all which were carefully written down to be forwarded post haste to Bankok.

Preferring exposure to the rain, in the open pinnace, to our catechetical tedium, we embarked as soon as released, and arrived at Bankok (distant about twenty-five miles) a little after dark. At Paknam, and several places above, are forts on well selected points, and somewhat in European construction. Most of the way, the shores are uninhabited, and appear to be in process of being redeemed from the sea, the high tide laying them under water. Almost the only growth, at first, is the attap, or dennee, called by Siamese chak, (*Cocos-nypa,*) and of which the best thatch is made; and the mangrove, (*Rhizophora,*) in several varieties. This latter plant grows over all the East, on the boundary between salt and fresh water, and sometimes in the salt water itself; and is a principal agent in extending the deltas of great rivers. It grows down to low-water mark, its thick, strong roots resisting almost any wave. The fruit, club-shaped, and a foot long, bending down the branch to which it hangs, reaches the earth, vegetates, and forms an arch. These arches, roots, branches, and strong stems, obstructing all currents, the quiet water deposits its sediment, and earth gains on ocean.

The latter half of the way presents almost a continued succession of houses, embowered in a dense growth of various palms, and other fruit-trees. Behind, as I afterward found, are rich and extensive paddy-fields. The river at the mouth is, per-

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haps, two miles wide, but half way up lessens to one, and at Bankok to less than half a mile.

Bankok is about twenty-five miles from the sea; lat. 13° 58′, long. 100° 34′. It covers a considerable island in the river, and extends along both shores for several miles, above and below. Its aspect differs from that of any other city, and but for its novelty, would be rather repulsive. Little is seen on ascending the river, but a row of floating houses, on each

Floating House.

side, small and mean; most of them open in front, and containing a little shop. The goods are arranged on a succession of shelves, like stairs, to the height of about three feet; and the shopman sits alongside on the floor, as seen in the picture. The front of the centre part, or shop, opens with hinges at the top, and is propped up in the day-time with a bamboo, making a good awning. The sides and rear of the building are occupied by the family. The whole stands on a raft of large bamboos, which is renewed every two or three years. They are kept in place, not by anchors, but by large poles on each side, driven into the muddy bottom.

The Chinese junks, which make annual voyages to Bankok, had not all gone, when I arrived, (early in June,) and a large number lay moored in the mid-river; some of great size, probably eight or nine hundred tons. A few handsome pagodas, and other sacred edifices, rise from what seems to be a forest, but is in reality a great city. Innumerable boats, of every size, move about the river. The larger ones are at once boat, dwelling-house, and shop. The smallest are scarcely so large as a coffin. Hucksters, and retailers of all sorts, ply about with their wares exhibited on the deck of their batteau; one person paddling at each end, generally a woman. Cargo-boats, yawls, sampans, pleasure-boats, &c., make up a scene of extraordinary

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variety, animation, and novelty. Canals and ditches, navigable a part of every tide, are ramified in all directions, and reach almost every house. The river is at once the highway, the canal, the exchange, the market, and the pleasure-ground.

It was always interesting to see how a little good nature prevented all confusion and danger. No one resents occasional concussions. Smaller boats always give place to larger. The paddles, held perpendicularly, occupy much less space than oars, and all ply with consummate dexterity. If a man or woman be knocked into the water, there is a laugh on both sides, and no one is alarmed. If a skiff is upset, the boatmen soon hold it edgewise, and, with a sudden toss, throw it up into the air. It comes down quite dry, and they get in and proceed as if nothing had happened. Even children of five and six years push about, wholly alone, in boats not much larger than themselves, with the edge hardly two inches above the water. I sometimes saw these overset; but no one offered assistance, and the child showed no apprehension. On one occasion, as I was passing up the river, a little girl, of six or seven years, coming suddenly out of a little passage between two houses, struck her skiff so hard against my boat, that hers was upset, and she was thrown off several feet, while her little paddle flew in an opposite direction. She looked for a moment perfectly amazed, and then burst out into a fit of laughter! My boatmen never thought of stopping, and I soon perceived, on looking back, that she had recovered her paddle, and was swimming behind her boat, still upside down, pushing it toward the shore. A case of drowning is seldom heard of.

The memoranda sent up by the governor of Paknam to the Pra Klang, or minister of foreign affairs, produced me an early invitation, through one of his writers, to call and see him. As soon as the ship came up the river, and put me in possession of proper clothes, and a present, Mr. Jones and myself waited on him, at an hour agreed upon.

The great man, the apartment, and the ceremonies differed little from the scene at Paknam, except in being more respectable. His lordship seemed about fifty years old, and possessed that important item of honorable distinction in the East — corpulence. His entire dress being only a cotton *pa-nome*, or wrapper round the hips, corpulence seemed any thing but attractive in this case. He held his present office during the embassies of Colonel Burney and Major Crawfurd from England, and of Mr. Roberts from our country; and is certainly a clever and enlightened man.

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We were not required to take off our shoes, or hold down our heads; but those in attendance, among whom were native princes and a Portuguese interpreter, crawled about on hands and knees, with demonstrations of the deepest homage.

My reception was kind, frank, and respectful. He put many questions respecting my age, clerical rank, objects in coming, what other countries I had ever seen, what I saw and heard among great men at Ava, the condition of Burmah, probable successor to the throne, &c. He had heard, but in a very vague manner, of the death of the Burman king, and was delighted to obtain information from one who had so lately visited Ava. The answers were all written down by a secretary, and read over to him, to be sure of their exactness. They were probably to be communicated to the king. Fruits, sweetmeats, and cheroots were frequently handed, and for drink, tea in little cups, and the juice of pine-apples in flowing bumpers. How dignified, rational, and virtuous, such beverages, compared to the spirituous potations demanded by the hospitalities of more civilized races! I found it difficult to introduce religious subjects, except to present him thanks, on behalf of our Board, for his kindness and protection to the missionaries, which, though scanty, has been valuable; and to descant a little on the nature of true religion, and the policy and justice of free toleration.

I discovered none of that dislike of Burmah, which Crawfurd mentions as so great, that any allusion to that country was a breach of politeness. On the contrary, my having recently spent several months there, and seen "the great government men," led to numerous questions, not only now, but at each succeeding audience.

At a subsequent visit, I saw my first Siamese acquaintance, the governor of Paknam, submitting to the same servilities. Before the king, this lordly Pra Klang, himself and the highest nobles creep as abject as the poor slaves do here. With us, an inferior *stands;* but, in Burmah and Siam, he seats himself if we stand, squats if we sit, and leans down on his elbows if we sit on the floor. To hold the head higher than a superior or equal, is an affront. Hence, when the servants bring in refreshments, they are obliged to place the waiter on the floor, as soon as they reach the apartment where the master and guests are, and come in crawling on their elbows and bellies, shoving the refreshments before them. I always observed the attendants on the young nobles walk about on their knees, to avoid the elevation of their heads above that of the young master.

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There was less of dignity and intelligence displayed by Siamese nobles than I met with in those of Burmah. The magnitude and value of the diamonds and rubies I had seen in Burmah, in what country I had seen the best, and the exact size and hue of the young white elephant I had seen at Madras, seemed topics of primary interest! The Pra Klang produced some of his gems, which were indeed of astonishing size and brilliancy. A full band of Siamese music played, during the interview, at a little distance, in a manner far from disagreeable.

Subsequent visits introduced me to Chow Fah Noi, or his royal highness, Prince Momfanoi, Pra Nai Wai, Pra Am-ra-mo-le, &c. The circumstances did not so differ from those to the Pra Klang, as to afford new views of national character, and I therefore offer no description. One of the present king's sons, and other "nobles," as they are called, visited the mission-house during my stay, but neither in dress, deportment, intellect, or information, inspired the least respect. Mr. Hunter, the only European merchant in Siam, offered to introduce me to the king; but for various reasons I thought it inexpedient.

Chow Fah Noi is the probable successor to the throne; and in fact is now entitled to it, rather than the present monarch, who is an illegitimate son. Should he assume the government, Siam must advance from her present lowliness and semi-civilization. No man in the kingdom is so qualified to govern well. His naturally fine mind is enlarged and improved by intercourse with foreigners, by the perusal of English works, by studying Euclid and Newton, by freeing himself from a bigoted attachment to Boodhism, by candidly recognizing our superiority, and a readiness to adopt our arts. He understands the use of the sextant and chronometer, and was anxious for the latest nautical almanac, which I promised to send him. His little daughters, accustomed to the sight of foreigners, so far from showing any signs of fear, always came to sit upon my lap, though the yellow cosmetic on their limbs was sure to be transferred in part to my dress. One of them took pride in repeating to me a few words of English, and the other took care to display her power of projecting the elbow forward. This singular custom, as has been mentioned, prevails in Burmah, and is deemed very genteel.

Lady sitting.

Pra Nai Wai (or Koon Sit, as his late title

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was) is son of the Pra Klang, and resembles Chow Fah in many points, both of character and attainments, but does not speak English so well. They are intimate friends, and will probably rise together. His influence must prove auspicious to the best interests of his country.

Pra Amramole is superior of a principal monastery, and finishes the list of Siamese who understand English. Gutzlaff speaks much of him, in his journal, as his "pupil." He reads English, but does not speak it, and has, in addition to the extensive and costly library of his institution, many good English books, maps, &c. I greatly admired his pure and simple manners, and extraordinary good sense. His knowledge of the system of Christianity is not small. He has read our Scriptures, and heard much of them explained and enforced by Gutzlaff, Jones, and others; but, alas! he remains a heathen.

None of these distinguished personages manifested any other than the most friendly feelings. On making my farewell visit to the Pra Klang, I noticed some slaves pushing a young elephant through the gate into the yard in front of the audience-hall. He was just weaned, and came reluctantly, but gently, into the midst of the prostrate crowd, manifesting no dislike to the strange costume of Mr. Jones and myself. When I had caressed him a moment, and admired his smooth, glossy skin, I was told that he was a present for me! What could I do? The vessel had dropped down, and passed the bar, and it was too late now to get water or provisions for such a passenger. Fearful of giving offence, by refusing so great an honor, (for only nobles are allowed to own and use elephants,) I showed why it was not now convenient to take him, and begged that they would give me instead, an *ankus*, or elephant-hook, such as is used in Siam. The poor little elephant was accordingly withdrawn, and the hook sent to my boat. I brought it home as a keepsake and curiosity. But it is a ferocious instrument. The iron head or hook weighs four and a quarter pounds, fastened to a handle of very heavy wood, about four feet long. A blow might be struck with such an instrument, which would break any elephant's skull.

The most interesting gift was a slave boy, about fifteen years of age, brought from Cochin-China, a prisoner of war. The king had given him, with others, to Pra Nai Wai, who, finding him to be a boy of uncommon cleverness, had lent him to the Rev. Mr. Jones, that he might learn English. Having noticed him in that family, and hoping that he might, at some future day,

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carry the gospel to Cochin-China, or at least prove a blessing to Siam, I asked the prince, his master, to set him free, that he might return with me to America, and receive a trade and education. He chose not to set him free, lest it might offend the king, but gave him to me before witnesses. After accompanying me to Singapore, Malacca, and China, he came home with me to the United States, and is now engaged in acquiring the trade of a carpenter. If it should hereafter seem proper, he will be sent to an academy a few years, before he returns to Bankok.

Few places have their population so variously estimated as Bankok. Gutzlaff makes it 410,000; a writer in the Singapore Chronicle, 150,000; Crawfurd, very trustworthy in his statistics, 50,000; Hamilton, from 30,000 to 40,000. Mr. Tomlin makes the whole Siamese population 8,000; but Mr. Abeel computes the priests alone at 10,000. I took some pains on the subject, inquiring of the chief men, counting the houses in some sections, ascertaining the real number of priests, &c., and am of opinion that the city and immediate suburbs contain at the most about 100,000 souls. Within the walls there cannot be more than 3,000 or 4,000 people. The 350,000 Chinese, which have, by Gutzlaff and others, been set down to Bankok, I was assured by several of the princes, is the sum of all such residents in the kingdom. In the city and vicinity are probably,

Chinese and descendants	60,000
Siamese	30,000
Cochin-Chinese, Peguans, Tavoyers, Malays, Portuguese, &c.,	10,000
	100,000

There is, however, no mode of ascertaining the true census, and every traveller will make his own guess.

The number of Chinamen increases, though a large part of them go back to their country after a few years. Loubiere, who visited Siam in 1677, estimated all the Chinese then in the country at 3,000 or 4,000. The price of their passage is but six or eight dollars, and it is thought that 1000 emigrants arrive annually. The variety of their dialects drive them to clan-like associations, which not only keep them reserved and cold toward each other, but often engage them in injurious animosities. The three principal classes speak respectively the Mandareen, Canton, and Tay-chew dialects; the latter being much the most numerous.

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The city has no mayor, and little police of any kind. Each great man exercises supreme power over his slaves, which often amount to several thousand. Each class of foreigners have their head man, before whom causes are heard. There is little litigation among Siamese. No one dare carry a complaint to a ruler without a bribe; and most persons choose rather to suffer indignities and injuries, than complain. Gambling prevails to a frightful extent, especially among the Chinese. The licensing and management of the "hells" is farmed out by government to an individual, who is said to pay about thirty-three thousand dollars per annum for the privilege. He generally grows rich on his bargain, though his income is only an eighth of all sums won. Opium-smoking is very common, and the practice increasing.

The climate of Bankok may be called hot, but as pleasant and salubrious, probably, as almost any city in the East. The suite of Mr. Crawfurd, when here as English ambassador, amounted to a hundred and thirty persons. They were very inconveniently lodged; and their stay was during the four worst months of the year; yet no death, or even indisposition, occurred, except a casualty.

November, December, January, and February, are the winter months. March, April, and May, are hot. The rains begin the last of May, and continue through September, and occasionally till the beginning of November. Even in the height of the wet season, it seldom rains so much and so long, as to be tedious. In the beginning and close of the season, most of every day is fine, and often several days successively. It is, on the whole, a very pleasant part of the year. The following is an abstract from a register kept for one year by Dr. Bradley: —

Cool Season.

Mean	temperature	of	November	79.51.
"	"	"	December	77.83.
"	"	"	January	79.86.
"	"	"	February	80.77.
"	"	"	Cool season	78.99.

Hot Season.

Mean	temperature	of	March	84.38.
"	"	"	April	86.33.
"	"	"	May	84.58.
"	"	"	Hot season	85.09.

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Wet Season.

Mean temperature of June .....84.78.
" " " July.....83.76.
" " " August.....84.02.
" " " September.....83.62.
" " " October.....83.29.
" " " Wet season.....83.95.

Mean temperature of the Year.....82.57.
Mean range of thermometer, about 13°.

The sacred places in Bankok are called *Wats*. They consist of a spacious grove, containing pagodas, temples, image-houses, dwellings for the priests, and various minor structures used in particular observances. The pagodas do not differ greatly from those of Burmah, but are smaller and less numerous. The priests' residences are generally less sumptuous than those of Ava, but are oftener built of brick, and have tiled roofs. I saw some not only well furnished, but elegant; and as imposing as carving and gilding, in bad taste, can make them.

In and around Bankok are more than a hundred Wats, occupying all the best locations. As some of them embrace several acres, they cover no small part of the site of the city, and are the only pleasant parts of it. Paved and shady walks, clean courts, and fragrant shrubberies, form a strong contrast to the vile odors, rude paths, and spreading mud, encountered every where else. The style of building and decoration is, in all, more or less Chinese; but generally with incongruous additions of Portuguese, Siamese, or Peguan artists. Griffins, balustrades, granite flagging, &c., imported from China, are found in the best Wats. Most of the buildings are of brick, plastered on the outside, and wrought into an absurd mosaic, with Chinese and Liverpool cups, plates and dishes of all sizes, broken and whole, so set in as to form flowers and figures! A more grotesque mosaic there could not be.

One trace of Egyptian architecture is universally found, both in sacred structures and private; viz., in the tapering shape of doors and windows. Pagodas here, as elsewhere, are plainly of the family of the pyramids. The Burmans make stupendous pagodas and monasteries, while the image-houses and zayats are comparatively small, and often trifling. On the contrary, the Siamese construct trifling pagodas, and small and detached priests' houses, and bestow their wealth and labor in erecting

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vast image-houses or temples. These are made beautiful to Siamese taste, by pillars, gilding, historical paintings, and Chinese tinsel. If ever Christianity become prevalent in this country, it will find in these structures an ample supply of churches.

One cannot avoid contrasting the size and costliness of the sacred edifices with the meanness of the city in other respects. The houses are small and rude, and the streets in general nothing more than foot-paths, overgrown with bushes, bamboos, and palms. Every species of filth and offal is thrown among these bushes; and the state of the air may be supposed. Every few rods, a canal or ditch is to be crossed; and a log, or plank or two, without a handrail, is generally the only bridge; those of the principal thoroughfares are better, but none are good or neat. Of the numerous canals, not one is walled up or planked, except sometimes to secure a Wat. Most of them are left bare at half-tide, presenting a loathsome slime, and filling the air with stench, beside being useless half the time. Not an effort seems to be made by the authorities to improve the city. Hindus make tanks, wells, bridges, and choultries for the public good; but no such efforts are known in Siam. Such works are so much less meritorious, according to Boodhism, than the erection of sacred edifices and supporting priests, that private munificence is led by superstition thus to expend itself; and the rulers are too selfish to supply the deficiency.

Several writers speak of the Siamese worshipping a god called Somona Kodom. Among others is Finlayson, who attempts to translate the name, and says, "The founder of the Siamese religion has various names, one of which is *Somona Codom*, that is, '*He who steals cattle*'"! How he got this interpretation he does not say. The American ambassador, Roberts, adopts the same mistake. He says, "Somona Kodom, the cattle-stealer, a Singalese, was the missionary who first propagated this religion in these parts"! Somona Codom is but another name for Gaudama; and the Siamese have no other deity. Their language having no letter *g*, *c* is substituted; and, as final vowels are generally omitted, Gaudama becomes Caudam, or Codom. Somona is merely a title, and means "priest" — the priest Codom. In the word *Boodha*, they change *b* into *p*, and *d* into *t*, making it *Pootah*, or *Phŭta*. They generally write it Pra Pootah Chow, or the "Lord God Boodh."

The Siamese call themselves *Tai*, (pronounced *tie*;) the Shyans

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they call *Tai-Yai*, or "the Great Tai." By the Burmans, Siam is called *Yudia*, from the name of the former metropolis, and the people they call *Yudia Shyan*, or *Yudias*. The Asamese, the Shyans, and the Siamese evidently spring from a common stock; the Shyans probably being the parent. Their existence, as an independent people, is probably of no very ancient date. They have history, carrying back its dates to the time of Somona Codom, B. C. 544; but their credible records reach only to about 1350, at which time Ayuthia, the old capital, seems to have been founded. Before this, their capital was Lakontai, in the Laos country. They seem to have been at one time subject to Camboja, as is declared in the records of that country. The fact that the Cambojan language was once that of the court, and remains so to a considerable extent, tends to confirm this position.

The region of Siam seems to have been known to the early Romans. There are good reasons for supposing it to be the country called *Sinæ*, by Ptolemy and Cosmas; though that term may include also Camboja and China.

The first notice of Siam, by European writers, is an account of an overland expedition against Malacca in 1502. Crawfurd states that, from 1567 to 1596, Siam was subject to Burmah. In 1612, an English ship ascended the river to A-yût-hia, then the metropolis. Nine years afterward, the Franciscans and Dominicans introduced Popery. In 1683, Phaulcon, an enterprising Greek, became prime minister, and introduced a respect for European customs and nations; but was cut off before he had accomplished any great improvements in society. In 1687, the misconduct of some English merchants, at Mergui, ended in their being massacred; and in the following year, some which had settled at Ayuthia were expelled the kingdom. Contests for the throne distracted the country from 1690 till 1759; and during this interval, viz. about 1750, Alompra, the victorious founder of the present Burman dynasty, seized Mergui, Tavoy, and Martaban, and overran the whole valley of the Meinam. During the war, some of the principal citizens moved to Chantabon, a province on the east side of the Gulf of Siam, and thus escaped the presence and exactions of the Burman armies. Among these was Pye-ya-tak, son of a wealthy Chinaman by a native woman, who gradually gathered followers, and made successful resistance to the new dynasty, till, at length, he drove the Burmans from the country, and assumed the throne. With a view to commerce, he made Bankok the metropolis, instead of Ayuthia, and, after a successful reign, died in 1782.

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The kingdom is now larger and in a better state than ever before. The Tenasserim provinces are indeed lost; but it has acquired Keda, Patani, Ligore, and most of the Malay peninsula. It has recently acquired one of the most valuable and fertile sections of Camboja; embracing the rich province of Bata-bang. The present boundary, in that direction, is on the Camboja River, extending from about lat. 12° to 14° north. Including the districts just named, Siam extends from 7° to 19° of north latitude, bounded by the Tenasserim provinces on the west, Burman Lao and China on the north, Cochin-China on the east, and the Gulf of Siam on the south. The extreme length is about eight hundred miles, and the average breadth about one hundred.

The population of Siam is probably about 3,000,000. Of these about 800,000 are Shyans, 195,000 Malays, and 450,000 Chinese, leaving the number of proper Siamese 1,500,000.

In 1750, the whole population was computed by the French missionaries at 1,900,000. Our late ambassador to Siam, Mr. Roberts, estimates the proper Siamese at 1,600,000; Siamese Laos, 1,200,000; Chinese, 500,000; Malays, 320,000.

The country is described by Mr. Gutzlaff as one of the most fertile in Asia; and by the Encyclopædia Americana as very mountainous. Both statements are true in part. The Meinam valley, no where over fifty miles wide, the district of Chantabon, recently taken from Camboja, and some other level spots, are exceedingly productive. But most of the empire is mountainous, poor, and scarcely inhabited.

In personal appearance, they come behind any nation I have yet seen, especially the women. Among the thousands of these that came under my notice, I never saw one who was comely. The men are often good looking. The national characteristics seem to be a broad and flat face, long and square lower jaw, large mouth, thick lips, small nose, forehead very broad and low, cheek bones prominent. A striking peculiarity is the size of the back part of the jaw, the bone and flesh projecting laterally, as if the parotid glands were swollen. The average height of the men is five feet, two inches. Both sexes wear the hair close, except on the top of the head, from the forehead to the crown, where it is about two inches long, and, being kept stroked back, stands erect. The rest is kept shaved by men, and cut pretty close by women. As the shaving is not often done, it is generally difficult to tell a man from a woman. The principal mark is, that a woman has a line round the edge of the top-knot, made by plucking out a breadth of two or three hairs, so as to show

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the white skin, as in the picture. Only those who are nice about their persons, however, take this trouble. Roberts declares, in his Embassy to the East, that he never could tell a man from a woman, when numbers were seated together.

Siamese Woman.

The raiment of both sexes is alike; consisting of a cloth, wrapped round the hips, with the end passed between the thighs, and tucked in at the small of the back. It descends below the knees, and is generally of printed cotton. At a distance, it resembles trousers. Young women, and those of the richer sort, wear also a narrow kerchief, or scarf, crossed on the breast, and passing under the arms, as in the figure.

Unlike most Asiatics, the Siamese reject ornaments in the nose or ears, but are fond of bangles, bracelets, necklaces, and finger-rings. Turbans are not used; but in the sun, a light hat, made of palm-leaves, precisely in the shape of a large inverted milk-pan, is set upon the head by an elastic bamboo frame, which holds it up several inches, and permits the air to pass between. Neither sex tattoo any part of their bodies, deeming it a mark of barbarism. The universal mode of carrying small children, as in every other part of the East visited by me, is astride on the hip, as shown in the picture. It certainly is more easy thus to carry a heavy child than in the arms, at least when the infant is divested of all raiment.

Play-acting, cock-fighting, and flying kites, are prominent amusements. In the two latter, princes and priests, both old and young, engage with delight. They have also a small pugnacious species of fish, the fighting of which is a very admired pastime.

In regard to buildings, food, agriculture, education, literature, medical practice, priesthood, religion, crimes, punishments, government, laws, marriage, divorce, burial, and many other topics, the statements made respecting Burmah apply so nearly as to make further remarks, in this place, unnecessary.

They have no standing army, but every able-bodied male is liable at any time to be called into the field, by the mere will of his chief. The king has, for a good many years, made large

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annual purchases of muskets, which must amount now to more than eighty thousand stand. Of cannon they have plenty. They make good brass cannon, some of them very large, but seldom have proper carriages. At Bankok there is the semblance of a respectable navy, consisting of scores of war junks, galleys, and other vessels of various sizes, built on the Cochin-Chinese model, and mounting heavy guns. But the Siamese are no sailors; and when brought into service, these vessels are manned by the promiscuous populace, and officered by Chinese or other foreigners. No crews are now attached to their vessels, and they stand in rude wet docks, covered by regular ship-houses, as in our navy-yards.

The commerce of Siam has narrowly escaped the fate of that of Tringano, Patani, &c. Hamilton states that he visited Siam in 1719, "on the foundation of a treaty of commerce, made in 1684, between King Charles and the King of Siam's ambassadors in London." His ship went up to Ayuthia, leaving the guns "at Bankok, a castle about half way up the river." The Dutch trade must even then have been considerable, as they had a factory about a mile below Ayuthia, and a resident company of merchants. It appears that, long previous to the said treaty with England, some British merchants had a factory near Ayuthia; but a quarrel with the governor, who commanded in 1684, resulted in their expulsion, and only within about twenty years has that trade regularly recommenced. American, Dutch, and Bombay vessels now resort to Bankok; and though the trade is not likely soon to be large or important, it will probably be steady. A new treaty of commerce was made with England in 1826, and another with the United States in 1833.

The number of Chinese junks, regularly trading to this city, cannot be less than two hundred annually. Many of them are of five or six hundred tons, and some are not less than a thousand. Thirty or more trade to Canton and vicinity; nearly as many are from Hainan; and the rest from other places. Seventy or eighty sometimes lie in the river at a time. Some of these vessels are owned by Siamese, and still more by Chinamen, residing in Bankok; but the crews are never Siamese. None of the larger ones make more than one voyage a year; going in one monsoon, and returning in the other. Most of them arrive in December and January, and depart in May and June. Numerous prows and small junks keep up a constant intercourse with the coasts of the Gulf of Siam, and principal neighboring

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islands.* Two or three Siamese ships, built on the European model, trade to Singapore. Cochin-Chinese vessels were formerly numerous; but the late war has suppressed that trade, for a time at least. An artificial canal, kept in good order, connected with the Camboja River, brings some trade from that direction. Bankok has certainly the largest commerce, next to Canton, of any place in the world, not inhabited by white men.

During the presence of the junks in the river, the city exhibits a very active scene of buying and selling; many of them retailing their cargo from the vessel. The shops furnish, at all times, almost every article demanded by European or Indian customs.

The total value of exports per annum from Bankok, is not less than five millions of dollars. The chief articles are sugar, sapan wood, tin, timber, rice, stick-lac, gamboge, benzoin,† ivory, pepper, and cotton; and small quantities of betel-nut, dried fish, lead, gold, silver, gems, tombac,‡ shagreen skins, and buffalo horns. The export price of sugar is about four cents a pound.

The imports are arms, ammunition, anchors, piece goods, cutlery, crockery, mirrors, and many other productions for European, Chinese, and other foreign consumption.

Sugar, the principal export, is wholly made by Chinamen, and most of the other staples are the fruits of their industry. Indeed, to these emigrants Siam owes much of what elevates her from among barbarians; not only in commerce, manufactures, and improved husbandry, but in domestic habits.

The Siamese have coined money, but use cowries for very small change. The coins are merely a small bar of silver, turned in at the ends, so as to resemble a bullet, and stamped with a small die on one side.

400 Cowries make	1	P'hai.
2 P'hai	1	Songp'hai.
2 Songphais	1	Fuang.
2 Fuangs	1	Saloong.
4 Saloongs	1	Bät or tical.
4 Ticals	1	Tamloong.
20 Tamloongs	1	Chang.

* The chief of these are, on the eastern shore, Banplasoi, Banpakung, Banpra, Banpomung, Rayong-Passeh, Chantabon, and Kokung; and on the western side, Ligore, Sangora, Champon, Kalantan, Tringano, Talung, Patani, and Pahang.

† Crude frankincense, sometimes called *Benjamin*.

‡ Native copper with a small mixture of gold.

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The two last are nominal. They sometimes have a gold fuang, equal to eight ticals. The tical, assayed at the mint of Calcutta, yielded about one rupee, three and a half annas, equal to 2s. 6d. sterling, or about sixty cents of American money.

For weights they use the catty and picul. The catty is double that of the Chinese, but the picul is the same.

Living is not dear, as the following prices show: — Servants wages, per month, $3; fuel, five hundred small sticks for $1; fowls, each, 5 to 10 cents; ducks, each, 10 to 15 cents; pork, per pound, 7 to 8 cents; butter (made in the family;) lard, same price as pork; oil, for lamps and cooking, per gallon, 30 to 40 cents; rice, per pound, 1 cent; milk, per quart, 8 to 10 cents; sugar, per pound, 5 cents; tea, per pound, 30 to 40 cents; pine-apples, per hundred, 70 to 100 cents; oranges, per hundred, 30 to 60 cents; coco-nuts, for curry, per hundred, 18 to 30 cents; common laborers, per month, $1,50.

No part of the East is more celebrated for the abundance and quality of its fruits. Here are united the fruits of China, the Indian islands, Hither India, and tropical America. During my stay, the mango, mangosteen, durian, rambutan, pomegranate, guava, pine-apple, and, I presume, fifty other fruits, were in season. About taste there is no disputing. Many Europeans disparage Oriental fruits; but I deem them incomparably superior to those of high latitudes, to say nothing of their vast variety, and their being enjoyed every day in the year.

I learned nothing, during my seven weeks' residence in Siam, to induce me to dissent from the character hitherto given to this people by all travellers. They are crafty, mean, ignorant, conceited, slothful, servile, rapacious, and cruel. As to truth, "the way of it is not known." No one blushes at being detected in a fraud, or a falsehood, and few seem superior to a bribe. Quarrels are common; but as no one is allowed to go armed, they seldom result in mischief. They are cowardly, and shrink from an air of resolution in a foreigner. The Abbe Gervaise said of them, a century ago, that, "though as enemies they are not dangerous, as friends they cannot be trusted."

But "God made man upright," and the fall has not obliterated all semblance of good from any portion of the human race. The Siamese have some redeeming traits. They are exceedingly fond of their offspring, and cherish reverence to parents almost equal to that of the Chinese. They are temperate, inquisitive, and, except on great provocation, gentle. Women are not re-

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duced, on the whole, below their proper level; for, though custom forbids them to rank with men in some things, yet in others they are allowed an influence greater than is accorded them with us. They are always their husbands' cash-keepers: they do most of the buying and selling; and are not made to share as largely in laborious drudgery as in most countries of Europe.

The Siamese are certainly a grade lower in civilization than the Burmans. They make none of those beautiful cottons and silks which the Burmans wear, and are destitute of several other arts and handicrafts common in that country. For utensils of brass, iron, and porcelain, and almost every prevailing luxury, they depend on China. Even the coarse brown pottery is made chiefly by Peguans. Malte-Brun mistakes in attributing to them skill in jewelry and miniature painting. In the first they are more clumsy than Burmans, and in the second horrible.

Still the Siamese are much above the semi-barbarians of the Malay states, and the islands of the adjacent seas. They produce a surplus of sundry articles for exportation, and they have an important and well-conducted foreign commerce. Their religious edifices show surplus resources in subsistence and labor, which barbarous tribes never possess. The government, though despotic and ill arranged, is regular and firm, conferring many advantages upon society. In music, they use the same instruments as the Burmans, and excel even the Javanese. I have often listened with pleasure both to single instruments and full bands. Their houses, dress, habits, and entire condition of the nation, are those of a people far above the rudest forms of human society. Such considerations as these give them a dignified position in the grade of nations, and will give momentum to their influence in behalf of Christianity, when they shall have "turned to the Lord."

Slavery prevails in Siam. Many chiefs have hundreds, and some of them thousands. In war, the chief objects are prisoners and plunder. They have almost depopulated some conquered districts, to bring the people to Siam. Around Bankok are whole villages of Peguans and others taken in war. Their national history mentioned above, states that in one of the wars with the Shyans of Zemmai, they took 120,000 captives.

At all times, a slave-trade is carried on along the Burman frontier, by wild tribes, who find a ready market for any Burmans or Karens they may catch. Persons are daily sold into hopeless slavery by their creditors, for, once sold, they have

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no means of paying the debt but by getting a new master. Men may sell their wives, parents, and children, at pleasure; and often sell themselves.

How large a proportion of the people are slaves, no one could help me to guess. It is probably much greater in and around the metropolis than elsewhere. With many of those kept about the person of the master, the slavery is almost nominal; but in most cases it is severe. A common custom is for the master not to support the servant, but to allow him two or three months in a year to work for himself, to obtain food and clothes for the rest of the year. Often they are hired out by the year, receiving food and clothes, but no part of the wages. Children inherit their parents' bondage. As in Burmah, debtor slaves are entitled to freedom on presentation of the amount due, which, however, being generally borrowed, only secures a change of masters.

The Siamese language is exceedingly simple in its construction, and is doubtless an original. It is destitute of terminations to signify gender, number, person, mood, or tense. A few particles supply the place of these; but they are almost universally omitted, not only in conversation, but by the best writers. This renders it easy to learn, but often ambiguous; and makes a considerable knowledge of the language necessary to carry on nice discussions. Foreigners soon acquire it sufficiently for the common purposes of life. The Chinese, being of various dialects, use it in intercourse with each other, as more convenient than their own, and, their wives being Siamese, the progeny speak it as their mother tongue.

Except as improved from other tongues, the language is monosyllabic. Many terms, which seem to be dissyllables, are only words joined. Thus *namta*, "tears," is from *nam*, water, and *ta*, the eye. *Lukwai*, "fruit," is from *luk*, offspring, and *mai*, wood. Many words, particularly in the language of the upper classes, are from the Cambojan. This is a polysyllabic language, and abounds more in complicated combinations of consonants. Terms to express mental operations, and all religious technicalities, are from the Pali,* which is also polysyllabic. These terms undergo various changes, the most common of which is the contraction of the two last syllables into one.

The languages of Siam, Asam, and the Shyans, are essentially the same; but which dialect is primitive, is not known. Our

* Pronounced by Siamese *Balee*.

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missionaries at Sudiya and Bankok, and those soon to go to Zemmai, will be able to investigate the origin and capacities of this language, which, being one of the chief in Farther India, deserves more attention than it has yet received. Captain Low published, in 1808, a Siamese grammar; but he had never been in the country, and has fallen into so many errors, that the missionaries deem his work nearly useless.

The form of the characters differs little from the Pali. There are thirty-four consonants, only five of which are regularly used as final, and twelve vowels, with several diacritical marks. It has intonations like the Chinese, which makes the difficulty of speaking well much greater than that of learning it. Thus *ma*, according to its tone, signifies "come," "a dog," and "a horse." *Ha* means "to seek," "ghost," "five." *Kow* means "to enter," "rice," "a horn," "a mountain," "he," "she," "it," and "them."

The Catholics of Bankok use the Roman alphabet in writing Siamese. I noticed also that the Pra Klang's secretary wrote in that character. Chow Fah Yai, eldest legitimate son of the late king, and who retired to a convent rather than contend for the throne, has not only written, but printed Siamese in our letters. He has a press made by himself, and types, most of which, probably, were obtained from Italy, through the Catholic priests. It is certainly of great consequence to follow up this beginning. If the number of Siamese who can read, be as small as now appears, there will be a necessity for Christian philanthropy to raise up readers, as well as proper books, and these may be better taught in the Roman characters than any other.

The Baptist Board of Foreign Missions established the mission to Siam in 1833. Mr. Gutzlaff had visited Bankok in 1828, and remained about three years, but was twice away to Singapore, and studied the Chinese language principally. Mr. Tomlin, London Society's Missionary at Singapore, made a visit with Mr. G., and remained eight months. He afterward came with Mr. Abeel, and both remained six months. Mr. Abeel made a second visit of six months, and then returned in ill health to America. None of these brethren contemplated a permanent residence in Siam, and in the report of their first six months' labors, Messrs. G. and T. called upon the Baptist brethren to "pass the boundary line of Burmah, and come forward to Siam." Mr. T. also wrote urgently to Maulmain for a brother to be sent at once. He considered the Baptist Board called

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upon, more than any other, to establish a mission here, not only because their stations in Burmah were but a few days' march from Bankok, but because they had begun with the Shyans, whose language was so similar, and a large part of whom belonged to Siam. The project was seriously entertained by our Board, when Mr. Jones was appointed, in 1829; but it was left to be decided by the brethren at Maulmain. Mr. J. was designated by them to this service, and sailed from Burmah for Bankok in September, 1832. He found the station had been wholly vacant for six months, and he remained entirely alone for sixteen months longer. In the mean time, the American Board of Commissioners for Foreign Missions (without knowing of the movement from Burmah) resolved to make Bankok one of their stations; and Messrs. Johnson and Robinson were sent out, who arrived about the first of August, 1834. Dr. Bradley, from the same society, arrived the next year. Mr. J. studies the Chinese, and the two others Siamese. Interesting accounts from these brethren will be found in the Missionary Herald, published monthly in Boston.

Mr. and Mrs. Jones may be said to have mastered the Siamese language, and can freely impart to the people the knowledge of the truth. Mr. J. has translated Matthew, Acts, and part of Luke, and Mr. Judson's tracts — "Balance," "Catechism," and "Summary of Christian Religion," and prepared a tract on astronomy, and a brief grammar. Matthew, Acts, the Catechism, and the Summary have been printed and distributed; beside sheet tracts, containing the ten commandments, the sermon on the mount, &c. Two school-books for Siamese have also been printed. Mrs. Jones has prepared the History of Joseph, of Nebuchadnezzar, and other reading books, together with a copious dictionary, in Siamese and English, which future students may copy to their great advantage.

Mr. Davenport superintends the printing, and studies the language. The issues of the office, within the year, have been 13,124 books, containing 1,439,720 pages, comprising the Summary of Religion; Acts of the Apostles; Ten Commandments, with explanations; Scripture Parables; A broad-sheet Parable; First Lessons in English and Siamese; Lessons in Arithmetic; Lessons in English; and several publications in Chinese.

It has been found impossible to have satisfactory schools in this city. By no device can the scholars be retained long enough to imbibe any useful measure of knowledge. During

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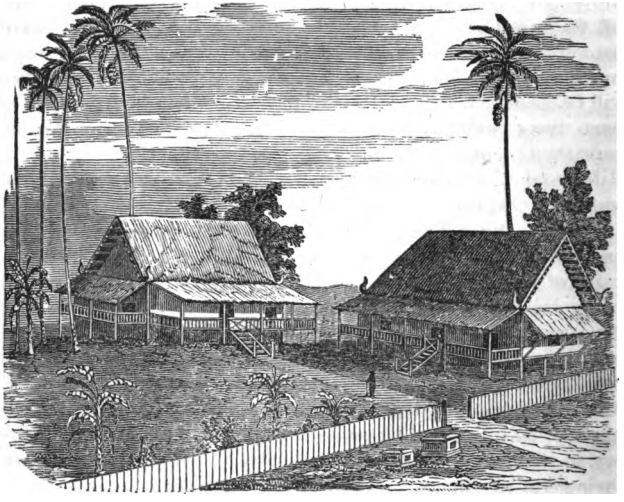
the period of their continuance, they cannot be made to attend regularly. A few have lately been redeemed from slavery, and will be thoroughly instructed. But the cost of children is from forty-eight to sixty, and for an adult, about a hundred dollars; so that this mode of obtaining scholars cannot be extensively pursued. Chinese scholars may be had with somewhat less difficulty.

Mrs. D., beside her daily studies, has a school of twelve or fifteen children, which Mrs. J. daily opens with prayer and religious instruction in Siamese. Such of them as are not Catholics, with a few others, are formed into a Sunday school.



Baptist Mission Premises, Bankok.

The mission premises, although pleasantly and healthfully situated, are so confined in space, as to be very inconvenient. The land, too, is only hired, and with no assurance of permanence. The buildings consist of three dwelling-houses, a printing-office, fifty-two feet by twenty, and a small fire-proof building for paper, books, &c. The dwelling-houses are similar to those of natives in construction, only larger, and cost each about three hundred dollars. Mr. Davenport's house, and the printing-offices, are in the rear of those shown in the picture, of which

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Mr. Jones occupies that on the right, and Mr. Dean the other. The graves in front are those of the first Mrs. Gutzlaff and Mr. Jones's children. The tall palms are betel-trees, described Vol. I. page 154.* There is scarcely any chance to walk for exercise in or around Bankok, from the bad state of the streets, so that the missionaries are obliged to content themselves, for the most part, with being rowed out upon the river to get a little fresh air. The boat used for this purpose is represented in the cut, on page 115, and has a little house in the stern to keep off the sun. The other boat in that picture is a Siam skiff, sharp at both ends.

The printing-office in charge of Mr. Davenport has one press, which has been kept in constant operation since October, 1836, and another is now on the way. Nine of the natives are learning the business, beside some engaged in the bindery. There are several small fonts of English letter, one of Siamese, and one of Chinese. With the latter, some extracts from the Bible will be printed as broad-sheet tracts, and other works, where a large type is wanted; but a smaller one is ordered from Serampore for the printing of common books. A set of blocks for Milne's tract, called "The Two Friends," has been procured, and some Chinese workmen are constantly engaged in working off impressions. Some others will soon be issued in the same manner.

Regular public worship on Sundays has not been commenced in Siamese. Mr. Jones spends part of his Sundays in visiting the Wats; preaching to such as he can gather there, and distributing portions of Scripture. I, of course, accompanied him, anxious here, as in every other place, to see missionary services performed in all its modes. Though I have accompanied many brethren in this highway, open-air preaching, I have seldom described these occasions, partly because they are so often narrated in the journals of missionaries, and partly because I am anxious to maintain the greatest brevity. The plan pursued in this city grows out of the nature of the service, and is not materially different from that pursued by various other missionaries. Things take just that course which they would in our own cities, if a respectable foreigner were to go about the streets and public places to disseminate a new religion. Generally the audi-

* A chapel has been built in the corner of the lot in front, since my visit; and beside her babes now sleeps Mrs. Jones, who died of cholera, March 28, 1838. This admirable woman, and devoted missionary, is an unspeakable loss to the mission.

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ences are poor people; objections are raised, and disputes often ensue; sometimes only two or three can be induced to give their attention; at others, a little crowd gathers, and listens with interest. The fruits of these exertions in Bankok do not yet appear; but we must watch unto prayer. As the time has now come, to make efforts for a permanent congregation on the mission premises, happier results may be expected. When it is recollected that we have only Mr. J. who can preach in Siamese, and that Mr. D.'s engagements in the printing-office obstruct his acquisition of the language, it is evidently of great consequence to reënforce speedily this branch of the mission.*

Of the various individuals mentioned as encouraging, in the published journals of Messrs. Gutzlaff and Tomlins, none have continued so. None attend worship, or seem particularly friendly to the missionaries. Bunty, who was baptized by Mr. Jones, in 1833, and who, for a while, seemed a true disciple, grew cold, and about a year ago left the ministry to go into business, not without bitter feelings against the missionaries. He led away another disciple, who has now fallen into the deadly habit of opium-smoking. Of the six Chinese who have been baptized, three have died, under the observation of the missionaries, giving full evidence of triumphing over the last enemy. Of the two who remain, one is an intelligent, but poor old man, whose three sons not only attend the public service on Sabbath, and unite daily with their father in family worship, but have ceased to make offerings to idols. The other is in bad health, but exceedingly useful by his holy example, a great comfort to Mr. Dean, and a cheering token of future ingatherings.

Both the Baptist Board, and the American Board of Commissioners, make this a station for efforts upon the Chinese. With a population of this description in and near the city, amounting to half a million, and at least eight or nine thousand Chinese sailors, arriving annually and remaining many weeks, there can be no lack of scope. The whole number of many tribes, who enjoy strong missionary establishments, is not half so great as that of the Chinese in this region. Nor are the circumstances more discouraging than in average cases.

Mr. Dean, of the Baptist Board, gives himself to the Tay-chew dialect, which has never been attempted by any other. He is, as yet, of course, but a student in the language, but has attained

* Mr. and Mrs. Slafter left Boston, as missionaries to the Siamese, in 1838

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such a knowledge of it, that, with the help of his teacher, he conducts worship every morning for the benefit of the block-printers, and others on the premises, and on Sundays has a regular audience of forty to fifty persons. He has considerable knowledge of medicine, and is daily engaged in practice. About twenty or thirty patients, mostly Chinese, meet daily in his porch at four o'clock — chiefly cases of ulcers and wounds. Before opening the Dispensary, he holds worship with them, and gives tracts. Some come several days' journey, and remain till cured. When the junks are in the river, his number is often much larger. Mr. Johnson, of the American Board, pursues the study of the Hokëen or Fokien dialect.

The distribution of Scriptures and tracts may be carried to almost any extent in Bankok, both to Chinese and natives. A very small proportion, however, can read intelligently. Even of this small number, few can understand more than the plainest narratives.

It seems of little use to give books profusely without abundant personal preaching. In China, where missionaries may not live, and in Burmah proper, or other countries, from whence they may at any moment be expelled, a liberal dispensation of books seems called for. But, in general, the direct preaching of the gospel cannot be advantageously deferred, after books have so far been diffused as to excite a spirit of inquiry, and a general knowledge of the missionary's objects. The full power of the press will be best seen in its *following* the preacher. The people are then made capable of understanding, what before would be as unintelligible to them as the book of Isaiah was to the eunuch before Philip instructed him. It is quite evident, too, that the apostles proceeded in this manner.

No place is, on the whole, so favorable for diffusing Christian books into China as Bankok, as is evident from the statements I have made touching the trade by junks. It is important, however, to make the publications more idiomatic and intelligible before we spend heavy sums of money in this work.

There should be at least eight Chinese missionaries in Siam, without reference to supplying China itself hereafter. Each of the four principal dialects, viz. Mandareen, Canton, Taychew, and Hainan, should have two brethren, that a single death may not abolish a whole department. The adjacent villages, and even some of the ports in the Gulf of Siam, would engage their attention in part. The junks would not only supply opportunities for sending into China any number of tracts, but regular congrega-

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tions, for several months together. The great difficulty in multiplying missionaries at this point, is the refusal of government to allow them to rent or purchase land for residences.

It has been erroneously supposed that, from Bankok, direct overland intercourse might be had with the frontier of China. No part of the Siam frontier approaches China within less than about three hundred miles. The intervening space is inhabited by various tribes, living insulated from each other, and is traversed by mountains probably not passable by caravans. Zemmai is the nearest point to Bankok, from whence the western borders of China may be approached, and that station must necessarily depend upon Maulmain, in Burmah, both for epistolary intercourse with America, and supplies of clothing, printing paper, &c.

Deeming it important to form the brothers and sisters of this station into a regular church of our Lord Jesus Christ, I convened them in council, and, after full consideration, it was unanimously resolved upon. After devoting a day to fasting and prayer, and drawing out, in full, the platform of doctrine and discipline, I proceeded, on the following Sabbath, to preach and perform the appropriate solemnities. Nine persons,* of whom two were the Chinamen already mentioned, formed the material of the church. In the after part of the day, I administered the Lord's supper to this precious band of pioneers. The text was, "From the uttermost parts of the earth have we heard songs, even glory to the Righteous One." It suggested topics of joy and hope, in the contemplation of which, all our hearts overflowed with pleasure. Most of the brethren and sisters were accomplished singers, and our voices sounded to each other like almost celestial music. The strange and depressing sensations of being at the utmost possible earthly distance from those we love, gave place to pleasure, on hearing in our own language the praises of the Lord. The sad "Farewell forever" to the sacred fraternities of home, lost half its bitterness while partaking of church privileges and communion, with Christians from our own land, and of our own persuasion. The promises of God, touching the triumphs of his truth, shone with tenfold brightness, amid the gloom and thick dark-

* Two of these are already gone up on high — Rev. Mr. Reed and Mrs. Jones; but Messrs. Slafter and Goddard, who, with their wives, sailed from Boston, 1838, will more than make the number good.

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ness of a pagan land, where yet hope has little encouragement in the things that are seen. The visible encouragements to faith in the presence of two Chinese, gave distinctness and glow to our visions of hope. Our souls magnified the Lord, and our spirits rejoiced in God our Savior.

The first Lord's day in July, 1837, was, by this solemn event, rendered memorable in the history of Siam, as the birth-day of the first Protestant church of Christ in the kingdom. It was indeed a small room, and a small company; but an occasion full of present benediction and future promise. Hereafter centennial jubilees will celebrate the event, sacred orators dwell on it with glowing tongue, and unborn generations bless the auspicious hour. The "little one will become a thousand," and the day of small things give place to periods of power, extension, and triumph.

I was happy to find the brethren of the two missions in Bankok living not only in Christian unity and peace, but personal friendship. Their worship in English, both on Lord's days and week evenings, are held together. So far as I could learn, their Christian intercourse, except at the Lord's supper, is like attached members of the same church.

The same is happily the case at some other places where missionaries of different sects labor together. Party differences look small, to those who stand on missionary ground. A feeble laborer on the field of paganism, harbors no jealousy lest the wide harvest will be reaped ere he can snatch his sheaves. He would not prefer the field to lie waste, if those of his shibboleth do not till it. He would not lose the noblest aim of the church rather than have it attained by persuasions not quite so pure in faith or practice as his own. In the advanced camp of the Lord's hosts, there will be the same preferences, and conscientious competitions, which exist at home. But as yet, none have betrayed the cause to the enemy, by allowing sectarian preferences to engross their strength, and engage them in contentions with their friends.

The Papal church has maintained missions in Siam for one hundred and seventy years. The adherents, in the whole country, amount to two thousand two hundred and forty, including about eight hundred Cochin-Chinese, recently arrived. There is a congregation at Ayuthia, another at Chantabon, and three at Bankok. Many of these are descendants of Portuguese who lived with native women, and some few are converts from Boodhism. In civil condition, they are below the Siamese. No part

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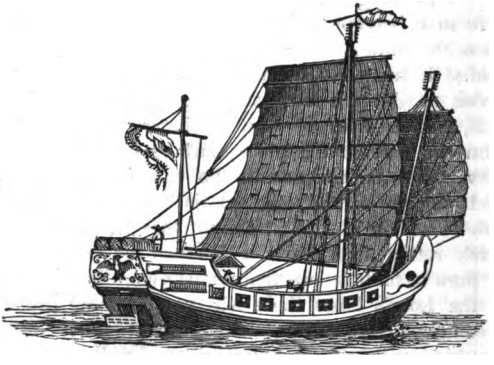
of the population of Bankok are more degraded. Their children are not taught; their manners are not improved; their knowledge of Christianity is very small; and as a body, they are neither industrious, cleanly, nor moral. Processions, guns, drums, bells, and crackers distinguish their holidays, in much the same manner as those of the heathen around them. During my stay in Bankok, a priest, newly arrived in the country, died at some days' distance, on a journey. His body was brought to the city, and carried in processions, first at one of their places of worship, and then at the others, with nearly such ceremonies as mark the burial of a Boodhist priest.

The entire salary of a Catholic priest, is one hundred dollars per annum; not only here, but wherever else I have been in India.



Chinese Junk.

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CHAPTER V.

Voyage to Canton — China Sea — Mouth of Pearl River — Outside Pilots — Lintin — Boccatigris — Whampoa — Innumerable Boats — Evidences of dense Population — Dollar Boat — River Scenery — Population of Canton — Foreign Factories or Hongs — Walks in the Suburbs — Streets — Shops — Vacant Spaces — Placards — Perambulatory Trades — Booksellers — Circulating Libraries — Map of the World — Beggars — Small-footed Women — Trades — Labor-saving Machinery — Chinese Piety — Tombs — Visit to a Hong Merchant — Restrictions on Foreigners — Temples — Priests and Nuns — Pagodas — Chinese Sects — Introduction of Boodhism — Jos — State of Morals in the Foreign Society — Opium Trade — Missionaries — Dr. Parker's Hospital — Macao — Appearance from Harbor — In a State of Decline — Missionaries — Mr. Gutzlaff — Voyages along the Coast — Interesting School — How far China is open to Missionaries — Dr. Colledge's Hospital.

The pain of frequently parting from missionaries and other friends, to meet no more on earth, has been no small part of the trials of this long and wearisome tour. In leaving Bankok, the case was peculiar. Mr. Jones had received baptism at my hands; he had been called to the ministry in my church; and under my roof, he and his wife had their last home in the United States. Their feeble health and oppressive labors impressed on me the conviction that their labors on earth, important as they are, will not be much longer enjoyed. Two of the others and their wives had been my fellow-passengers from the United States. To part with them cheerfully was a duty; but the lonesome hours of shipboard, kept fresh, for many days, the sadness.

A long and tedious passage from Bankok to Singapore is always expected against the monsoon. Some ships have been six or seven weeks. One vessel, with missionaries, after being out forty-two days, was obliged to return and wait for the change of monsoon. I was favored to get down in twenty-six days without accident. Our ship also staid at Bankok a month less than is usual; so that I saved, in the whole trip, at least three months. The Rev. Mr. Robinson, whom I left at Singapore, anxious to return to Bankok, but not then quite ready, was still there, and found no opportunity for the next five months.

My stay, this time, in Singapore, amounted to but few days, as I availed myself of the first vessel for Canton. I embarked in

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the Jessie Logan, on the twenty-first of September, 1837, with a prospect of a tedious passage, as the monsoon was changing. We were happily disappointed, and reached China on the sixteenth of October. Rains and squalls, however, rendered the voyage comfortless, and my want of an amanuensis rendered it difficult either to improve or beguile the time.

The China Sea has an extraordinary number of shoals and petty islands, making its navigation unpleasant and dangerous, except when the monsoon enables a vessel to proceed through the centre. The boundary of the sea on the eastward is a succession of large islands, scarcely known by name, even to the well-educated in our country. It seems reserved for missionary enterprise to bring to light the numbers and condition of mankind in Luçonia, Palawan, the Baihee, Babuyanes, and Busvigan clusters, Mindoro, Balabac, Banguey, Borneo, &c., besides the multitude of the other Philippines, the Moluccas, the Bandu, and Aroo archipelagoes, &c. O, how long must it be ere the tardy and stinted charities of God's people shall spread Christian teachers over all these seas?

Approaching the coast of China in a day literally cloudless, the fine headlands of the vast entrance of the Choo-Keang, or Pearl River, wore their best attractions. No river in the world, it is said, is so easily found and entered as this. No bar obstructs its entrance. No alluvial deposits spread dangerous flats along the shores. Scores of small but lofty islands afford at once distinct land-marks, and a choice of channels. The entrance, thus marked and defended, extends nearly sixty miles along the coast from east to west; and for nearly forty miles toward Canton, the river preserves an average breadth of fifteen miles. At that point, called by Europeans the Bogue, or Bocca Tigris, the breadth is two miles, divided in the centre by an island. This is considered by the Chinese the entrance of the river, and is defended by several forts of no great strength.

We were boarded, many miles from land, by fishermen offering to act as pilots, and by one of them was conducted to our anchorage, while his boat went to Macao, for the usual permit to proceed up the river, and the inner pilot. These boats, though *outré* to us, are admirably constructed, of pine, decked, and schooner-rigged. Under the deck they keep provisions, water, &c., and sleep in bad weather. On the quarter, they put up, in fine weather, a slight house, of bamboo and mats. The sight of these men was not novel to me, as I had already mixed with so many in Burmah, Singapore, and Siam. Their costume

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is a pair of very wide blue nankeen trousers, reaching but little below the knee, without buttons or flaps. Its diameter at the waist would embrace a barrel, so that they take a turn in the waistband, and tuck in the ends, which keeps them on. Of laborers at work, this is the whole dress: when not employed, they add a glazed cotton jacket, reaching to the hips, with very wide sleeves. The dress of the genteel classes is not transcended, in beauty, costliness, or delicacy, by that of similar classes in any country upon earth.

Lintin is an island, about in the centre of the outer harbor, and, though large, has few inhabitants, and is noted only as the theatre of the execrable opium-smuggling. Sheltered by its dreary heights lay the "receiving-ships," which take the drug from vessels as they arrive, and get rid of it by means of native fast boats.

At the extreme western side of the entrance, twenty miles distant from Lintin, is the city of Macao, occupying the extreme south point of Heangshan Island. From thence to Canton is an inner passage, chiefly used by native boats.

Fifteen miles below Canton is Whampoa, beyond which foreign ships are not allowed to proceed. The anchorage extends two or three miles, along a reach of the river, lying east and west. In ordinary shipping seasons, one hundred or more vessels ride here, chiefly English and American. Owing to the recent commercial embarrassments, there were at this time but about twenty-five. Innumerable sampans, occupied by market-men, fishermen, fruiterers, washerwomen, &c., with the ships' boats, and here and there the ornamented barge of a mandareen, or a huge, crowded passage-boat, kept the scene busy and cheerful. Whampoa is a considerable village, on an island of the same name. Its chief business is connected with the supply of vessels, and the smuggling of opium.

Boats lie before the town, literally in thousands; and almost every one, the permanent habitation of a family. The occupancy of these boats by a family, so far from preventing active employment, seems rather a qualification. The wife steers, while the husband rows, aided by children of both sexes, if they have any. Such as are not quite old enough to row, play about the boat with a great gourd fastened to their waist behind, to secure them from drowning, in case they fall overboard. Those a little younger are carefully tethered, so that they have the entire use of the deck, but cannot pass the gunwale. If there be an infant, it is fastened on the mother's back, like a knapsack, without

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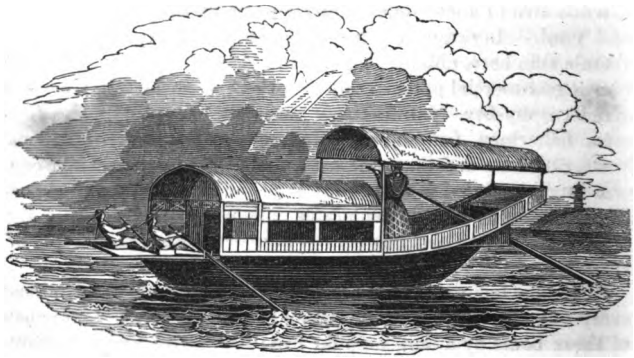
appearing to impede her motions, or be annoyed by them. See picture, below. Any one conversant with boatmen, about other seaports in the East, or even in our own country, cannot fail to be struck with the superiority of these. Their dress, the structure and appointments of their boats, their quiet, order, industry, and good manners, are worthy of all imitation.

The published accounts of the populousness of China, are strongly brought to mind, when one looks around on these boats, and on the green fields and barren islands which make up the scene from the deck of the ship. Every level spot is subdued for paddy, and the sides of every desolate island exhibit not only patches of cultivation, but houses and even villages. The same impression is created by a host of fishing-smacks, which sweep the waters of the vast harbor. They literally swarm. I have stood and counted two hundred at a time, from the deck of the ship.

From Whampoa to Canton, the boats of foreign ships are allowed to pass up and down, without examination at the custom-houses. Passengers, however, generally use native boats, called "dollar boats," as affording better shelter, and more conveniences.



Dollar Boat.

I found mine to be exceedingly neat, clean, and commodious; divided into three compartments; the centre being handsomely panelled and roofed, so as to form a nice cabin, with lockers, windows, &c. Here I was placed with such of my trunks as I needed, and, though long since hardened to the sensations of a foreigner, felt a little more foreign than usual. In one corner of

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my cabin was "*Jos*," in grim dumbness, pointing upward with his finger, and looking as fat and contented as Falstaff. Before him smoked tapers of sandal-wood powder, and round about were inscriptions on red paper. His little closet or shrine had latticed doors to keep him from harm, and was the most ornamented part of the boat. Behind, sheltered by a roof, which, upon occasion, could slide over that of the cabin, was the kitchen and pantry. Here the wife, with an infant on her back, steered and skulled; at the same time watching her dinner, and a youngster or two. Forward of the cabin, a flat deck, extending beyond the bows, and of the same width as the boat, afforded ample space to two oarsmen, who sat on stools about six inches high. Between them and the cabin was a small veranda, on one side of which stood the ever-steaming tea-kettle and cups; and on the other the neatly lackered tray of joss-sticks or slow matches, from which ever and anon they lighted their cheroots. The men were stout, though short, and pulled with vigor, sheltering their naked backs with a broad palm-leaf hat. We passed hundreds of boats built and manned in precisely the same manner; and as they constitute a very prominent item of the scenery, and I was lonesome, the foregoing drawing was made, which will convey the idea better than any description.

The scenery of the river, though monotonous, is attractive. On each side are rich rice-fields, with villages embosomed among orange-trees, lichis, and palms; while the rugged hills in the rear, irreclaimable even by Chinese industry, are dotted with tombs. Some fine pagodas are visible most of the way, one of which is given on page 156, as seen at a distance. The dikes are for the most part paved with excellent stone masonry, and planted with oranges, lichis, and bananas.

Just before reaching the city is the anchorage of junks or native vessels trading to Canton, and of an imperial fleet. The latter may create a smile, but can awaken no terror. A little further on, other trading-boats of large size lie in hundreds. Then come long rows of floating houses, and these, with every sort of boat, more numerous as you advance, till it becomes difficult, and even dangerous, to thread the maze with a row-boat.

Arriving, at length, opposite Kwang-tung, or, as we call it, Canton, nothing is seen of the city except the river-suburbs, and portions of the wall. Here boats of every description, and small junks, are so crowded together that the utmost skill as well as caution is required, in order to avoid disaster. Cables stretch out from a hundred junks; huge tea-boats, of fifty or sixty tons, lie side

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to side, scores in a row. Dwelling-houses of elegant and convenient construction, built on scows, are disposed in regular streets of great length. Mandareen boats, with gorgeous and beautiful ornaments, and fleet as the wind, move slowly round, acting as a river police. Boats from the European ships, floating tradesmen, mechanics, hucksters, shopkeepers, and thousands that seem to be mere dwellings, are multiplied on every side; so busy, so noisy, so crowded, so strange, that it seems as if one had suddenly dropped upon another planet; and a man must be vain indeed, who does not feel himself an insignificant unit among such legions of busy ones, who merely regard him as a foreigner.

It is computed that eighty-four thousand families live in boats at Canton; and that the whole population of the city and suburbs is about a million.

The accurate representation of a Chinese junk, on page 140, will give a perfect idea of their naval architecture. The sails are of mat; three little cabins, each just large enough to contain a man at his length, occupy the stern; over the side hang the hen-coops; a great eye glares upon the bow, and a snake beneath warns you of the "touch me not" pugnacity of the crew. I saw many of these both at Bankok and Singapore; and off the mouth of the Hoogly, passed several which had ventured even to that distance.

In all other parts of the East, Europeans bear themselves so haughtily before the natives, and so transcend them in wealth luxury, and intellect, that the contrast at Canton is most striking Here are generally about three hundred foreigners, permanently resident, and often more, kept so completely under, that they may neither bring their wives, nor take native ladies, nor build, buy, ride, row, or walk, without restrictions; wholly forbidden to enter the gates of the city, and cooped up in a spot which would be considered in Calcutta or Madras barely large enough for one good dwelling and compound. The foreign factories, or hongs, are thirteen in number, under the names of different nations, but occupied somewhat promiscuously by the merchants and shopkeepers. They form a close front along the river, about three hundred yards in length, with an open space toward the water, which is here about a quarter of a mile wide. The buildings extend toward the rear about two hundred yards. Each hong is divided into several separate portions, entered by a narrow alley, which passes through to the rear, and is thus made to consist of five or six tenements, generally three stories high.

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The heat, smoke, noise, and dreariness of the interior of this mass of buildings, with the total absence of female society, gives it, in no small degree, the aspect of a prison. The front rooms, however, are pleasant, and some of them have fine promenades on the roof. An open space in front, about one hundred yards long and fifty wide, serves both as a wharf and a promenade. But the first of these uses obstructs it for the other; to say nothing of barbers, cooks, pedlers, clothes-menders, coolies, and boatmen, who crowd it most of the day.

I was kindly made welcome to the American hong, or, as the Chinese call it, the "hong of extensive fountains," where, at the table of the American missionaries, and of Messrs. Oliphant and Co., I enjoyed, for several weeks, daily opportunities of acquiring authentic information, on all the points which concern my agency.

Fortunately for me, there existed, during my stay in Canton, no particular jealousy of foreigners. Accompanying the missionaries and other gentlemen in their daily walks for exercise, I was enabled to ramble not only over all the suburbs, but among the villages and fields adjacent. We were not specially ill treated; but I have nowhere else found quite so much scorn and rudeness. Nearly all the time, some of the youngsters would be calling out, as we passed, "Foreign devils!" "barbarians!" "red-bristled devils!" often adding obscene expressions, and sometimes throwing light missiles; all which the parents seemed to think very clever. Often, indeed, they would direct the attention of very small children to us, and teach them to rail. Our clerical profession seemed known to many; and these would shout "Story-telling devils!" "lie-preaching devils!" In streets much frequented by foreigners, these things rarely occurred; but in others, we attracted general attention; and if we stopped for a few moments, a crowd would immediately choke up the street. Sometimes Dr. Parker's patients would recognize him, and we would be asked to sit down; tea and pipes would be offered, and a strong sense of confidence and gratitude manifested. But the crowd would soon become disagreeable, and we were glad to pass on to get fresh air, and to exempt our friends from annoyance.

The width of the streets is seldom more than four or five feet, and often less. The houses rarely exceed one story high; and, except on business streets, all the better ones are invisible, being built, like those of Paris, within a walled enclosure. The streets are all flagged with large slabs of smooth stone,

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principally granite. The breadth excludes wheel carriages, of course, and the only vehicles are sedan chairs, which are constantly gliding along at a very rapid rate; those for ladies being closed with blinds, or gauze, but not so as to prevent the occupant from looking through. As these chairs, or loaded coolies, come rushing along, a perpetual shouting is kept up, to clear the way; and, unless you jump to the wall or into a shop, you are rudely jostled; for, though they are polite and kind, their headway and heavy burden render it impossible to make sudden pauses. As to walking arm in arm, it is quite out of the question. I saw none of the unbroken ranges of piazza spoken of by geographers; but in some places, mats are spread across the street, which exclude the sun. The end of each street has a strong gate, which is shut up at night; chiefly for security against thieves.

The shops are often truly beautiful; but the greater number are occupied as well by the workmen as the wares. Such minute subdivision of callings I have seen no where else. Not only are trades subdivided into the most minute branches, but the shops are often limited to one or two species of goods. Some of those which I entered would vie with those of London, for style and amount of capital invested. In each, the idol has a handsome and conspicuous situation. As Chinese is read perpendicularly, the sign-boards are suspended downward, and are thus well adapted to narrow streets. They are generally beautifully executed, and often, after announcing the name and occupation, close with sage sentences; such as, "Gossipping and long sitting injure business;" "No credit given; former customers have inspired caution."

The vacant places present a mixture of incongruities — attractive, pitiable, shocking, and ludicrous. Here is a doctor, surrounded by roots, spreading his plaster on a man's shin; there is an astrologer, disclosing fortunes. Here is a group of happy children, purchasing smoking comfits; and there is a meat stall, surrounded by stout fellows, swallowing pork stews. Here are some hungry mendicants, gloating upon the dainties; and close by are some of their fraternity, unable any longer even to ask charity, lying unheeded, to die of hunger. Mountebanks, clothes-dealers, musical beggars, petty auctioneers, gamblers, etc., make up the discordant aggregate.

At these openings and other conspicuous places, placards cover the walls; and as with us, quack medicines, government proclamations, and business cards were the principal. Some were

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novel, and showed the want of newspapers, viz. lampoons and criticisms on public men. Some of these were intrepid and severe, but none seemed gross and libellous. Alas, that our country should be so much behind China in the treatment of official characters!

Many trades are here perambulatory, which are so nowhere else. Among these moving mechanics I noticed barbers, coopers, tinmen, blacksmiths, shoemakers, and tailors, beside a medley of fruiterers, hucksters, fishmongers, confectioners, pedlers, rat-catchers, pastry-cooks, butchers, picture-men, and I know not what. The throng and confusion of these narrow streets is thus much increased, while their various bells, drums, gongs, and cries keep up a perpetual din.

In these walks I observed, what I believe is not to be seen in any part of India — regular native booksellers. They generally display a considerable assortment of works, at astonishingly cheap prices. The moral tendency of these works is said to be in general good; but the intellectual benefit is small. This was often illustrated by the close proximity of some gray-bearded fortune-teller, with five times the custom of his literary neighbor. I was often amused to see the ludicrous gravity with which these men of destiny drew wonder and cash from their gaping patients; and to mark the diversified countenances of those who retired. The doleful, drawmouth visage, or the arch chuckle and rubbed hands, plainly told which had received "dampers," and which brought off animating assurances. As usual, these worshippers of fortune seemed to be those she had hitherto least favored.

Beside the bookstores are circulating libraries, in the literal sense of the term; that is, the librarian, having his books arranged in two neat cases, bears them on a pole across his shoulder, from customer to customer. Some of these have several thousand books; but the greater part being in the hands of borrowers, his burden is not excessive.

A tolerable idea of Chinese geography may be gathered from a glance at their maps. Mr. Gutzlaff was kind enough to present me with one of the world, and to translate many of the names. It is two feet wide by three and a half high, and is almost covered with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated, as small islands, Europe, England, France, Holland, Portugal, and Africa. Holland is as large as all the rest, and Africa is not so big as the end of one's little finger! The northern frontier is Russia, very large.

The left corner, at the bottom, is occupied by "the western

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ocean," as it is called, containing the Malay peninsula, pretty well defined. Along the bottom are Camboja, Cochin-China, &c., represented as moderate-sized islands; and on the right is Formosa, larger than all the rest put together. Various other countries are shown as small islands. I should have given an engraving of this curious map, but that a true reduction to the size of a page would have left out most of these countries altogether! The surrounding ocean is represented in huge waves, with smooth passages, or highways, branching off to the different countries, or islands, as they represent them. They suppose that ships which keep along these highways go safely; but if they, through ignorance or stress of weather, diverge, they soon get among these awful billows, and are lost!

The beggars are very numerous and pitiable. They are seldom obtrusive; but a donation to one will bring several upon you, and keep you annoyed for many paces. In streets so narrow, they cannot, of course, be allowed to sit or lie down. The open spaces near temples and other public places afford the only chance for them to rest; and here many of them, utterly houseless, lie down and die. In one of these openings, not fifty feet square, I have seen six or eight of these unhappy beings at a time breathing their last, covered only with an old mat, such as comes round goods. Many, who walk about, have merely such a mat, fastened round their loins by a wooden pin. With such shelter only, do they pass the night upon the earth or pavement; and always after a cold night, some are found dead. There seems to be no particular want of charity among those who are able to give; but the evil lies too deep for casual gifts to cure. Such as are not too sick to go about, are sure of something daily; for custom gives them a right to enter any place, and makes it disgraceful to send them away empty. They are obliged to depart, however, with the gift even of a single cash, and are often kept waiting a long time. I have often, as I passed, admired the patience both of the beggar and the shopmen. Many of them carry small cymbals, or two pieces of bamboo, with which they keep time, at a deafening rate, to a plaintive drawl. The shopman stands the racket as long as he can, or till a customer come in, when he throws them the cash, and they are bound to go. If he give soon, the place is but so much the sooner filled by another.

Distressing as are the sights of mendicity in Canton, they are less so than I have seen in some other cities, especially Dublin,

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and Turin; and almost all are either blind or evidently sick, which is far from being the case either in Ireland or Italy.

I had supposed that small-footed women, being of the genteel circles, would not often be seen. Instead of this, large numbers of them, evidently poor, and often extremely so, are met with in every street. Many of these, doubtless, have been reduced from competency; but many are the offspring of persons, who, from fondness or ambition, had brought up their children in a manner beyond their station in life. The smallest shoes and models shown in America are no exaggerations. All, indeed, are not equally compressed, but often the foot of an adult does not exceed four inches in length; and from a breadth of two and a half inches at the heel, tapers to a perfect point. They walk precisely as a person would do on two wooden legs. Other poor women often go barefoot, but these never. Either the appearance of such a foot is too bad, or the toes, turned under, are too tender. Many of these victims of a false pride sit in open spaces, as public menders of old clothes. A passenger can thus get a patch or a button set on, while he waits — a custom which might usefully be introduced among us.

We rail at the Chinese for compressed feet with little reason, so long as we persist in compressing the waist. Nor are we wholly exempt from the folly of crushing the feet also. Even our easiest shoes, though less absurd than the Chinese, are by no means patterned from nature.

I enjoyed, in walking with Mr. Bridgman, what few foreigners do — the advantage of an interpreter. I was thus enabled to stop at many places, witnessing various Chinese arts, and conversing freely with the operatives. Many of these occupations are known among us; but in every case, they seem to be carried on by an unique method. I was surprised to find labor-saving machinery employed to a considerable extent. One instance pleased me exceedingly; viz., a bellows for blowing glass, which almost entirely saved the workman's lungs. In every establishment, whether of an artist, mechanic, or tradesman, we were received with great civility, and generally offered some slight refreshment.

One of our walks was to the place of execution, which in China is generally done by beheading. It is part of a populous street, thirty or forty feet wide just at that point, and a common thoroughfare. On one side is a high blank wall, and on the other is a row of potteries. The drying wares are spread over a considerable part of the space, bringing strongly to mind the bloody

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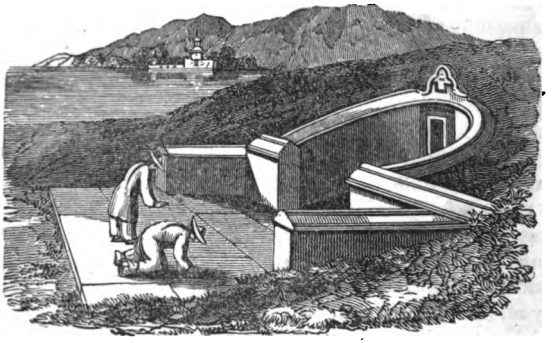
potter's field of the New Testament. A narrow shed, twelve or fifteen feet long, stood against the wall, with shelves of open bamboo. Lifting up an old mat with my cane, there lay a row of heads, apparently three or four days old. On the ground in a corner were a few skulls, nearly bleached by time. Executions occur here every few days, and with very little notice or formality. The poor culprit kneels on the earth; his long cue is twisted up into a knot upon his head; he puts his palms together, in a posture of obeisance; and leaning forward, one stroke severs his head from his body. The remains are generally allowed to be removed by friends.

The Chinese bury their dead, and are very careful of the tombs of ancestors. To these they often resort, to make prayer and offerings; and so long as there are male descendants, they are kept in repair. Their mode of constructing them is peculiar, invariable, and so unlike any others in the world, that a picture alone can explain.



Chinese Tomb.

They cover many acres of ground near Singapore, Malacca, and other cities where Chinamen are numerous, and land plenty; and even in China engross much space, but generally only rocky or barren spots, incapable of other uses.

The cheapness and frivolity, as well as the universality, of Chinese piety, was every evening forced upon our observation, whether we returned on foot or by boat. Not a family, on shore or afloat, is without its little altar; nor does a sun set without each being lighted up with tapers and incensed with fragrant matches.

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Beside the gaudy domestic altar, with its flaunting mottos and varied tinsel, nearly every house has a little niche in the wall, near the ground, inscribed with sacred characters, where also tapers and joss-sticks are burned. The air is thus loaded every twilight with sandal-wood smoke. Here and there you see men making additional offerings, by setting on fire articles of gilded paper, or making libations before the shrine. These vespers being finished, the Chinaman's religion is complete for that day; and he retires to pleasure or repose, with the full comfort of self-righteousness.

It is so unpopular to be familiar with foreigners, that an opportunity of visiting the private houses of respectable Chinese is rarely enjoyed, by transient sojourners in Canton. One of the principal hong merchants, being particularly indebted to Dr. P. for removing a polypus, and at the same time a man of uncommon independence, I was glad to embrace a proposal to visit him. Dr. P. having announced our desire, we received a very cordial invitation. The house stands in a crowded suburb; nothing being visible from the street, but a wall of the ordinary height. Passing through a vestibule, attended by porters, we were ushered into a large and handsome hall, where the old gentleman soon joined us. His dress was negligent, but costly, and resembled that of the mandareen figures in our tea-shops. He saluted us in English, and the conversation was so maintained. After a little, he invited us to see his establishment, and kindly accompanied us. I was soon bewildered in passing through halls, rooms, and passages; crossing little court-yards and bridges; now looking at scores of gold-fish in a tank, and now sitting in a rustic summer-house on the top of an artificial cliff; now admiring whole beds of china asters in full bloom, and now engrossed with large aviaries or grotesque bee-hives. Here were miniature grottos, and there were jets of water. Here were stunted forest-trees and porcelain beasts, and there was a lake and a fancy skiff. Yet the whole was compressed into a space not larger than is occupied by some mansions in the middle of our large cities!

There was not that quaint absurdity about all this, that books and pictures had led me to suppose. True, it was exceedingly artificial, and thoroughly Chinese; but there were taste and beauty in it all. Why should we break down all tastes to one standard? He that can only be pleased in a given way, is illy fitted to travel; and I am sure any one not predetermined to contemn, would admire and enjoy the grounds of Tinqua.

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The style of the rooms pleased me less. They were numerous, but all furnished in the same manner, and most of them small. Beside gorgeous Chinese lanterns, hung Dutch, English, and Chinese chandeliers, of every size and pattern. Italian oil-paintings, Chinese hangings, French clocks, Geneva boxes, British plate, &c. &c., adorned the same rooms, strewed with natural curiosities, wax fruits, models, and costly trifles, from every part of the world.

Chinese Temple.

There are one hundred and twenty-four temples in Canton, beside the numerous public altars seen in the streets. I saw the principal ones without the walls, which are said not to be inferior, on the whole, to those within. They strikingly resemble the monasteries of Europe. The handsomest is one of the Boodhists, in the suburb of Honan, on the opposite side of the river. Being accompanied by Messrs. Bridgman, Parker, and Morrison, who were acquainted with the superior, I was not only shown every part by his order, but had the pleasure of his society for an hour. Cloisters, corridors, court-yards, chapels, image-houses, and various offices, are scattered, with little regard to order, over a space of five or six acres. Priests, with shaven crowns and rosaries, loitered about; but I never saw common people come to worship either at this or other establishments. Some of the priests occupied small and mean apartments; but those of the superior are spacious, and furnished not only with the ordinary conveniences, but with chandeliers, mirrors, pictures, &c., and with an extensive library. The buildings are chiefly of brick, one story high, the walks handsomely flagged, and the

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court-yard ornamented with large trees, or beautiful parterres of flowers. The printing-office contains stereotype blocks enough to load a small vessel, so arranged as that every work is readily accessible. The principal apartment or temple is about a hundred feet square, with the usual images, &c. We attended here, to witness the regular evening service. It seemed to create little interest, for out of one hundred and sixty resident priests, there were but fifty present; and these uttered their repetitions with most obvious indifference. Their prayers are in Pali, ostensibly, but I am told not truly, as their mode of writing renders it utterly unintelligible to any one. They keep time by striking a wooden drum, and occasionally a bell. At a certain stage of the process, the whole company formed into single file, and marched round the hall, without ceasing their repetitions. This gave us a full view of their countenances; and so far as these indicated, a more stupid set could not be picked out in all Canton. I have already remarked this characteristic of the Boodhist priesthood, in other countries; and am confirmed in the belief of its being attributable to the character of their religion, and the nature of their duties.

Instead of the humble dress of Burman and Siam priests, these wear as handsome as they can get, with shoes and stockings. What is worse, some are in rags, barefoot, and squalid with apparent poverty. They have, however, a common refectory, where I presume all fare alike. The buildings were erected at different times by the munificence of individuals, and by the revenues of the establishment, which amount to about eight thousand dollars per annum.

While we walked over the premises, the superior had prepared us a repast of sweetmeats and fruits, to which he sat down with us. His manners were easy and elegant, his dress unostentatious, and his countenance full of intelligence and mildness. His age is but thirty-eight. We, of course, endeavored to make the visit profitable to him. My heart yearned over him; and when he assured me that he meant to visit America in a year or two, I was happy to promise him a most cordial reception. Priests may leave the country, and return, without the restraints which make it dangerous to others.

The whole number of priests in Canton is estimated at two thousand; of nuns, one thousand. The annual expense of the hundred and twenty-four temples is two hundred and fifty thousand dollars. An equal sum is required for the periodical festivals. Half a million, annually paid in one city for religion,

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by pagans! And the whole amount which all Christendom gives for pagans in a year, is but six times as much.

Chinese Pagoda.

I saw no pagodas at any of these establishments. They generally stand on some hill, alone. Unlike the cones or pyramids of Burmah, these rise like shot-towers, with successive stories, marked by a cornice or narrow pent-house. The top is often covered deeply with earth, from which shrubs shoot up, and form a romantic finish; as is the case with that here represented. There are but two within the city. One, called Kwa-ta, or "adorned pagoda," has nine stories, and is one hundred and seventy feet high, octagonal.* The other, called Kwang-ta, or unadorned pagoda, is one hundred and sixty feet high. The first was built about thirteen hundred years ago; the latter during the Tang dynasty, which closed A. D. 906. I believe they are not resorted to for devotional purposes; at least not commonly. As crosses are planted, in some countries, to mark the right of possession, so these huge and durable monuments seem only to mark a country swayed by him who claims "the kingdoms of this world, and the glory of them." How artfully, in ten thousand forms, does he, in every pagan land, confirm and perpetuate his rule! But his time is short.

The Chinese are divided into three sects, viz. those of Ju-keasu, Taou, and Boodh.

The Jukeasuists are the followers of Kong-foo-tze, or, as the Jesuits Latinize it, Confucius, who flourished about five hundred and sixty years before Christ, and was therefore contemporary with

* The reader may compare, at his leisure, the different forms of the pagoda, viz. that of Seringham, page 69 of this volume; of the Peguans and Siamese, in the landscape of Tavoy; and in the view of Boardman's grave, Vol. I. p. 54; of the interior of Burmah, Vol. I. p. 142; and of China as above.

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Pythagoras. He was of royal descent, and a mandareen; but early resigned official life, and devoted himself to literature, morals, and political economy. Reducing the maxims of former sages to order, he added valuable extracts from current works, and prudent sayings of his own, and produced a digest, which continues to be the *ultima thule* of Chinese piety. Travelling extensively as a popular lecturer, and sustained, not less by his high birth and eloquent address, than by the excellence of his doctrines, he soon founded a sect which became virtually the state religion. It is, however, much less intolerantly maintained, than either Popery or Protestantism, where united with the state. The other religions are allowed, and sometimes fostered. Great officers, and even the emperor himself, build and endow Boodhist and Taouist temples.

The system of Confucius is highly extolled by European writers, and most extravagantly by Chinese. As accounts of it are accessible to all readers, I need not stop to describe it. He seems to have regarded religion less than politics; and the burden of his works relates to social virtues, civil government, and adherence to ancestral habits.

The sect of Taou (literally *reason*) was founded by Laou-Keum, a contemporary and rival of Confucius. His followers may be called the mystics of China. They profess alchymy, assume mysterious airs, read destinies on the palms, and make great pretensions to deep research and superior light. Their practical works contain, in general, the same laudable precepts which distinguish the system of the Jukeasu.

The third sect follow Fo-e, sometimes spelled *Fohi*. Foe is said to be the old orthography of *Fuh*, which is the Chinese abbreviation of *Fuh-ta*, or Boodha. The Boodhism of China is the same as that of Burmah, which has been sufficiently described. The system is certainly far older than either of the others. It is generally supposed to have been introduced about A. D. 70. Kempfer dates the introduction about A. D. 518, when "Darma, a great saint, came from the West, and laid the foundation," &c. Chinese historians agree that the worship of Fohi was originally brought from India. Sir William Jones says, confidently, "Boodh was unquestionably the Foe of China."

This sect probably embraces one third of the entire population. The government acts with indecision toward it, at one time denouncing it as dangerous, and at another contributing to its support. Mr. Gutzlaff saw, at Pooto, some placards calling on

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the people, in the name of the emperor, to repair to the Boodhist temple of that place, in order to propitiate Heaven for a fruitful spring. The priests are numerous, but not greatly respected. I saw some of them in the streets daily. A few were exceedingly well dressed; but generally they were both shabby and dirty, sometimes quite ragged.

The Chinese Boodh.

The idol differs somewhat from that of the Burmans and Siamese. The above is an exact delineation of a large image or Jos, which I obtained from Mr. Roberts at Macao, and is now in the Baptist Missionary Rooms, Boston.

The state of morals among the English and other foreigners here, is delightfully superior to that of other places I have seen in the East. A particular vice, so notorious elsewhere, is indeed effectually prevented by the Chinese police. But in

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other respects the superiority is manifest. The Sabbath is well observed; and sobriety, temperance, and industry, distinguish a society, which, but for the exclusion of females, would be excellent. Of course, the total absence of mothers, sisters, wives, and daughters, prevents any man from feeling at home in Canton; and few stay longer than they can help.

The British and American gentlemen, beside supporting the hospital, have formed two societies for the good of China, viz. the "Morrison Education Society," and the "Society for the Diffusion of Useful Knowledge." Both are yet in incipient stages. Their designs are fully described in the Chinese Repository. Another measure is gradually ripening for execution, viz. the establishment of a Medical Missionary Society; which promises effectually to try an experiment on which the hearts of many friends of China are strongly set. The object of this society will be to encourage medical gentlemen to come and practise gratuitously among the Chinese.*

The great blot on foreigners at Canton, though not on all, is the opium trade. That men of correct moral sensibilities and enlightened minds should be so blinded by custom, or desire of gain, as to engage in this business, is amazing. A smuggler in Canton is no more honorable than a smuggler on any other coast; in some respects less so. There is less chivalry, hardihood, fatigue, exposure, and inducement, than in the case of a poor man, who braves both the war of elements and legal penalty, to obtain subsistence for his family. Here, among a peaceable and perhaps timid people, they incur no personal hazards, and set at defiance edicts and officers. No other smuggling introduces an article so deadly and demoralizing. The victims of it daily meet the smuggler's eyes, and are among the patients resorting to the hospital he helps to support. So well do they know the moral and physical evils of opium, that not one of them ventures on the habit of using it himself.

* A Medical Missionary Society, with the above object, was formed in Canton early in 1838. It does not purpose to pay the salary of medical men, but to receive such as may be sent by missionary boards, or come at their own cost; and to furnish them with hospitals, medicines, attendants, &c. It will establish libraries and museums, and take every proper measure to spread the benefits of rational medicine and surgery among the Chinese; in the hope of thus paving the way for the relaxation of those laws, customs, and prejudices, which now exclude the Christian missionary. Of this society, T. R. Colledge, Esq. is president. The society has already received cash subscriptions to the amount of $9936; chiefly from the English and American gentlemen on the spot.

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In this, as in other cases, magnitude gives dignity and sanction to the operation. No other smuggling is on so grand a scale. The annual sale amounts to a sum equal to the entire revenue of the United States, and to the whole value of teas exported to England and America! At this very time, though efforts so extraordinary and persevering have been put forth by the Chinese government, to stop this infernal traffic, there are *twenty-four* opium ships on the coast. We have little reason to wonder at the reluctance of China to extend her intercourse with foreigners. Nearly the whole of such intercourse brings upon her pestilence, poverty, crime, and disturbance.

No person can describe the horrors of the opium trade. The drug is produced by compulsion, accompanied with miseries to the cultivators, as great as slaves endure in any part of the earth. The prices paid to the producer scarcely sustain life, and are many per cent. less than the article produces in China. The whole process of carrying and vending is an enormous infringement of the laws of nations, and such as would immediately produce a declaration of war by any European power — the grandest and grossest smuggling trade on the globe! The influence of the drug on China is more awful and extensive than that of rum in any country, and worse to its victims than any outward slavery. That the government of British India should be the prime abettors of this abominable traffic, is one of the grand wonders of the nineteenth century. The proud escutcheon of the nation, which declaims against the slave trade, is thus made to bear a blot broader and darker than any other in the Christian world.

A subsequent chapter on missions to the Chinese, shows what missionaries have labored for this people, at different points, and who are now thus engaged. It is sufficient, therefore, here to notice those in Canton; viz. Messrs. Bridgman and Parker. Mr. B. has not yet become able to preach in Chinese, but is making very rapid progress, and has acquired such a knowledge of the *written* language, as to be able with critical ability to assist in the revision of the Holy Scriptures, now in progress at Singapore. He also has some promising Chinese boys under his daily instruction. His other engagements, besides the study of the language, are, editing the Chinese Repository, and preaching in English.

Dr. P. has from his arrival been engrossed with medical practice, for which purpose he was sent out. His hospital was com-

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menced in November, 1835, chiefly for diseases of the eye. Resident foreigners wholly support the establishment, (except Dr. P.'s salary,) at an expense of about sixteen hundred dollars per annum. Not only do crowds of patients, with diseased eyes, resort to him, but many others, only a selection of which can receive his attention.

Up to the present period, four thousand four hundred persons have been treated. The cases are described, and in some instances the treatments and results, in Dr. P.'s regular quarterly reports. His labors are severe, but his health and spirits good. A satisfactory proof of his skill is found in the friendship and encomiums of seven or eight English physicians, residing at Canton and Macao; some of whom attend him on every operation day, rendering valuable aid, and highly applauding his operations and treatment. He has three native students of medicine, who receive careful instruction, literary as well as medical, and through whom incalculable blessings may flow to this people.

There is no Chinese convert at Canton, nor religious services in that language, nor giving of tracts. Even conversation with patients in the hospital is ventured upon with caution. A linguist is stationed there, by the local authorities, who narrowly watches every transaction. The missionaries fully believe that frequency, or a little indiscretion, would at once break up the institution, and perhaps cause them to be driven away.

How far the labors of these excellent brethren are to prepare the way for Christianity, or for future missionaries, is not clear. They are certainly earning for *themselves* the confidence and esteem of many individuals. But can they transfer these to others? If successors keep equally quiet, in respect to religion, they will remain unmolested, without reference to the present missionaries. If they do not, these will furnish no precedent, and their character no protection: opposition might be expected, as heretofore, and the work must be commenced in fact anew.

Ten days, out of my thirty in China, were consumed in a visit to Macao. That it was my last point of observation, made me acquainted with Guztlaff, and would show me Popery under a new phase, gave peculiar interest to the visit.

The sailing distance from Canton is about seventy miles. Small packet-boats, with a deck, ply regularly between the two places, which stop a few minutes at Lintin, and consume generally about twenty-four hours in the passage.

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The crowds of boats and junks near Canton, the long line of English and American shipping in Whampoa Reach, the forts, towers, cultivation, and fishermen, on the way to Lintin, and the romantic islands and promontories between that place and Macao, render the voyage, under favorable circumstances, instructing and pleasant.

Macao, seen from the harbor, wears an aspect of great beauty and dignity. The crescent curve of the shore, unbroken by any wharf or jetty, whitened by the foamy surf and sloping sand; the front range of well-built houses; the town, rising behind on different hills; and the bold ridges on either side — make a scene rarely surpassed. But the shipping lie at the back of the town; not a movement of commerce is to be seen; a few sepoys seem to be the only moving objects; and as you land from the little sampan, sensations of desolation are scarcely to be suppressed. The first walk through the town dissipates all the poetic anticipations awakened by a view from the harbor. Narrow streets, ill-built houses, beggarly shops, and the total absence of the appearance of business, create a strong sense of desolation; and a few promenades leave you nothing new to see.

Decline seems stamped on every thing, civil and religious. Instead of its former population of twenty thousand Portuguese and other foreigners, it has now but four thousand three hundred. Its extensive commerce is almost annihilated. Several of the large churches are either in ruins, or used for barracks. Few of the houses are kept in perfect repair, and the streets are no longer thronged with busy passengers. The churches are still numerous and noble; and evidence is every moment present, that you are in a Papal town. The bells ring often every day; processions, with crucifixes and lighted candles, go and come; and priests, with black frocks and cocked hats, are seen in the streets.

The town is built on two ridges, forming a triangle, of which the hypotenuse is the secure inner harbor, where all the shipping lie; but which is gradually filling up. The whole site is but a section of a promontory extending to the southward, from the large island of Heang-shan. A wall, built across the entire breadth, only seventeen hundred yards from the extreme south point, effectually restricts foreigners to the limits assigned them, and enables the Chinese, by stopping the supply of provisions, always to bring the Portuguese to terms, if difficulties occur. A great majority of the inhabitants, even within the Portuguese limits, are Chinese. They have their bazar, their

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temples, their commerce, and even their custom-house; and seem to be virtually rulers of the place.

For more than three centuries (that is, since 1537) have the Portuguese occupied Macao. The history of the place, during this long interval, is interesting in various respects; but I can attempt no sketch of it here. It forms not only a veritable and practical comment on Popery, but shows it up in an important aspect; viz. as having both power and prevalence, in the midst of a pagan land. It also exhibits political and commercial mistakes, worthy to be scanned and weighed by statesmen.

I of course found the Baptist brethren, Shuck and Roberts, only students; so that, as to them, there was neither much for me to arrange or learn. But though they have so recently arrived, I was assured by a competent judge, that their progress in the language was very honorable to themselves. Mr. S. studies the Mandareen dialect, preparatory to assuming some post on the western frontier of China; and Mr. R. that of Macao, intending to make this his permanent position. I was happy to make arrangements with Mr. Gutzlaff, to devote a few hours a week to their instruction.

Mr. Williams, a printer in the service of the American Board of Commissioners for Foreign Missions, is stationed here. He has charge of the Honorable East India Company's printing-office, and has been employed on Medhurst's Dictionary, &c. The magistrates totally prohibit the printing of Bibles and tracts in Macao; so that he is at present left to prosecute his studies in the language. This office contains two fonts of Chinese character, and some English. One is of very large size, each type weighing one tael and two mace, or about an ounce and a half. Each type was engraved by itself, and cost, for cutting and metal, about seven cents. The font has but one type in each character: so that it can be of no use, unless in reprinting a dictionary. Seventeen thousand of these types have been lost, and twenty-seven thousand yet remain. The font was made at vast expense, by the East India Company, for printing Morrison's great Chinese Dictionary.

The other font is of the size called "Columbian," and, like the first, was cut upon blank faces, and not cast. It contains thirty thousand characters, averaging but two types for each; so that, like the other, it cannot be used in printing ordinary books.

With Mr. W. is residing G. T. Lay, Esq., an agent of the British and Foreign Bible Society, whose recent visits to Borneo, Celebes, Ternate, and other islands in these seas, enabled him to

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give me light on several subjects, respecting which books left me in the dark. Mr. L. is distinguished as a naturalist, as well as for an extraordinary facility in acquiring languages; and his researches among these comparatively unknown tribes cannot fail to benefit both science and religion.

Mr. Gutzlaff welcomed me with all possible cordiality; and our previous correspondence paved the way for business, without circumlocution or formality. He is a Prussian, about thirty-four years of age, small, dark hair and eyes, in fine health, of great activity, and sprightly in all his motions. His office of interpreter to the superintendent of trade seldom makes demands on his time, while its ample salary furnishes him the means of much good. No man is more devoted to the cause of Christ, and few so laborious, as his *ten* voyages along the coast since his arrival in 1831 amply testify. His chief employment, at present, is the preparation of tracts, and of a new version of the Scriptures, with the help of Marshman's and Morrison's versions.

I of course spent many hours with him, listening, note-book in hand, to his opinions, observations, difficulties, desires, and purposes; and his comments on mine. Without the least apparent reserve, and with exceeding earnestness and animation, he passed on from subject to subject, at the table, in the garden, and by the way-side. All was of China. Not an inquiry had he to make of where I had been, or what was doing elsewhere. Not a moment did common-place matters come up. His mind, full of one grand theme, seemed to spill over spontaneously every moment. Though unable to adopt his judgment on many points, I could but admire his zeal, piety, diligence, and hope.

His darling plan is the multiplication of voyages along the coast, for the distribution of tracts. He thinks he has in this way, himself, had access to thirty millions of people; and cherishes the most animated expectations from a large employment of this method. But after listening with deep attention to all his remarks on this important theme, I could not adopt his conclusions. The distribution of tracts can only be of use on a large scale, in preparing the way for living teachers. This has been done sufficiently, so far as regards the coast; and we must continue to do *occasionally* till teachers be admitted to residence. But to make it an end, instead of a means; to pour annually millions of tracts along the same line of coast; to go in face of prohibitory edicts, and only as protected by cannon; and to be at the expense of both tracts and voyage, while so

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many of the books are yet scarcely intelligible, is at best but a very imperfect mode of conducting a mission.

Mrs. G. is an English lady, without children of her own, and has taken twenty little pagan girls into her house, where they receive every advantage, in school and out. They are allowed to come into the parlor, and are in all respects put upon the footing of pupils in our best boarding-schools. Among them are two little blind girls, of good parts. As I caressed the poor little orphans, heard their hymns and portions of Scripture, saw them read from the New England raised-letter books, and marked the deep and tender interest of Mrs. G. on their behalf, my heart rejoiced in God. O, how blessed and bright would this dark world become, if only the spirit of our glorious Redeemer were diffused abroad! What sweet intercourse of sympathy, generosity, love, and gratitude, would gladden life's roughest passages!

There is no body of native Christians in Macao, nor any Protestant convert but a poor gardener, baptized by Mr. Shuck not long since. I accompanied Mr. G., on the first Sunday in November, to the houses of some Chinamen, with whom he conversed in a manner that showed he was no stranger to their doors. In the evening, as is his custom, he preached in English to the patients of the Marine Hospital, and a few friends; but it was evident this was not his forte. There can be held no regular meetings for Chinese, nor any open preaching, and only a scanty and cautious distribution of tracts. Mr. G.'s usefulness, therefore, can extend little beyond his study and his scholars, except when on his favorite excursions along the coast.

The next evening, was the concert of prayer, held at the house of C. W. K., Esq., a pious American of the firm of Oliphant & Co. We numbered but eight; yet the occasion, the place, and the circumstances of the people round us, gave deep interest to a meeting always dear to a Christian. Alas! that so many churches lose the pleasure and benefit of this hallowed evening; to say nothing of the duty of praying, "Thy kingdom come."

T. R. Colledge, Esq., of this place, an eminent and humane surgeon in his majesty's service, on joining the East India Company's establishment in 1827, immediately began a system of gratuitous practice for the Chinese, particularly in diseases of the eye. The first year, his own resources supplied the funds; but in the next, friends contributed, and as confidence among the Chinese increased, patients multiplied, and a regular hospital was opened, where patients from a distance were accommodated.

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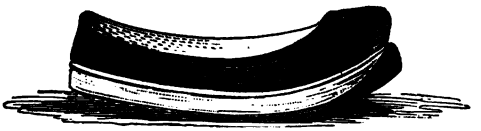
Up to 1833, four thousand patients were relieved. At that time, the retirement of a medical officer threw upon Dr. C. such an increase of duty, that the hospital was suspended. The institution, however, had so won the favor of all classes, that a very large and well-adapted house has been purchased for a permanent establishment, capable of accommodating several hundred persons.

Mr. G.'s published letters have widely diffused his favorite position, that "China is open." He still maintains this position, though others have risen to controvert it. To me it seems that, whether it is open to the *settlement* of missionaries is a matter to be decided only by experiment; to make which, there are not more than himself and three other missionaries sufficiently versed in the language. Little good could come of an attempt of this kind, made by a man unable to teach the people, or to explain himself before a magistrate. The worst that would probably happen to a proper man, making the trial, would be, to be placed in a sedan chair, and transmitted to Macao. How far the seaboard is open to the *distribution of tracts*, is ascertained; that is, they may be given away in any quantity, if a ship be at hand to protect the operation. For want of such a vessel, a hundred and seventy large boxes of tracts have now for months been laying in a receiving ship at Lintin, and which dare not be landed either at Canton or Macao.

I am not only persuaded that, at this moment, China is *not* open to the settlement of Christian teachers, but satisfied that Protestants are far from being ready to have it open. With three or four men able to preach in Chinese, what could Christendom do? Nothing, after locating these, with each a hundred millions for his district, but what she can do now — set apart more men to study the language. It is a great mercy that China should be shut, at present, to Christian teachers. Were it otherwise, Protestants are without persons to send; while Popish priests abound in the East, and would instantly enter in great numbers, making the field worse for us, if possible, than now.



Chinese Shoe.

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CHAPTER VI.

Embark for home — Straits of Gaspar and Sunda — Petty Monsoon — Cape of Good Hope — Remarkable Phenomenon — St. Helena — False Alarm. — Slave Trade — Landing at Newport — Summary — Reflections.

BESIDES the sweets of being "homeward bound," the voyage from the East is, in many respects, pleasanter than the outward, especially when we embark in the fall. The winds are almost all fair; the distance is much less; the repeated sight of land breaks up the dreary monotony of four or five months' passage; and vessels generally touch at the Cape of Good Hope, or St. Helena, which adds a large amount of interesting information, and furnishes refreshments to sustain both health and spirits.

The stagnation of trade is now so complete, (November, 1837,) that but one vessel is loading at Canton for the United States, and no other expected to sail for six or eight weeks, if so soon. She belongs to Messrs. Brown and Ives of Providence, and in her I take passage, grateful for an opportunity to depart, when my business is finished.

Leaving Macao November 24th, we came down the coast of Cochin-China, between the Natunna and Anamba groups of islands, and passing in sight of Middle Island, St. Julien, St. Esprit, St. Barbe, &c., reached the Straits of Gaspar in ten days. Here we saw Banca, Pulo Lat, and other islands. A day or two more brought to view the beautiful heights of Sumatra, along which we coasted to the Straits of Sunda, surrounded by noble scenery. The mountains of Java and Sumatra, the fine peaks of Cockatoa and Prince's Islands, the numerous minor islands, the quiet seas, and the glorious skies, make it one of the most interesting passages I know.

Leaving Java head December 7th, we took the petty monsoon,* and hauled close upon it, to lat. 16° south, where we reached the

* The petty monsoon is a remarkable intrusion on the south-east trade-wind. It exists six months in the year; viz. from November to May, between lat. 2° and 10° south, and extending from Madagascar to Java. It is sometimes broader. We had it as far as lat. 16°. It generally blows fresh, and often in squalls.

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regular south-east trade, and rolled before it more than four thousand miles, in about a month. On the 17th of January, 1838, we came in sight of Africa, and sailed for two days close along the sublime outline of the mountains which form the "Cape of Storms." The winds here are almost always ahead for homeward vessels, which therefore hug the shore, for the benefit of the westerly current; but we were favored with a gentle fair wind all the way round to Table Bay.

No sooner had we dropped anchor off Cape Town, on the morning of the 19th, than I hastened ashore to make the best of the time the ship remained to fill up her water, and procure stores. Dr. Phillips, the well-known and venerable superintendent of the London Missionary Society's stations in South Africa, had not yet returned from his visit to England; but I found Mrs. P. abundantly able to supply his place. Her complete knowledge of the details of every station, and striking energy of character, charmed me exceedingly. Making me welcome to her home, she patiently suffered herself to be plied with questions, and, on my retiring for the night, furnished documents to read, calculated to be highly useful to me as a manager of missionary operations.

Rev. Mr. Locke, Mr. P.'s substitute, gave me his time when Mrs. P. could not, so that, whether walking or sitting, my pencil had no rest. Long practice has served to stereotype my questions, so that when I fall among such as can inform, the work of gathering facts, dates, and numbers, is plain, if not easy.

Few places can be more beautifully situated than Cape Town. I made a drawing from the ship; but the expense of this work is already so great as to forbid its being engraved. The city occupies a gentle acclivity, on the east side of the bay; scattered villas are sprinkled over the adjacent shores; and in the rear, upon moderate hills, are pleasant country seats, embosomed among vineyards and fruit-trees. Behind all, distant but a mile, is the steep wall-like front of Table Mountain, rising nearly four thousand feet, almost perpendicularly, without a tree, or scarcely a shrub, to hide the frowning rocks. In the placid bay about twenty vessels were lying at anchor, of which no less than eight were American. There is a small fort, and some other defences; but none which would be of any avail against an enemy, which might land elsewhere, and take these batteries in the rear.

The streets of the city are regularly laid out, and well built, but narrow. The population is about twenty-five thousand; the great majority of which are negroes and mulattoes. These swarm about the town; their wretched trousers and jackets

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contrasting very disadvantageously with the graceful and snow-white drapery of servants in India.

It is the middle of January, (1838,) and here, the height of summer. The markets abound with grapes, peaches, apricots, apples, plums, figs, oranges, lemons, strawberries, mulberries, melons, &c., at very low rates. Our supply of oranges, from China, had just run out; so that such an opportunity of replacing our antiscorbutic luxuries was most welcome. The vineyards are not trellised like the Italian, or tied to stakes like the German, but suffered to grow alone, like currant bushes. This plan is probably necessary, on account of the fierce winds which often prevail, but, as it suffers many of the grapes to lie on the ground, is perhaps the cause of the earthy taste of the common Cape wines.

There are at Cape Town two Episcopal ministers, four Dutch, two Lutheran, one Scotch, two Independent, two Methodist, one supported by the South African Missionary Society, and four engaged wholly or partially in schools or secular business; making eighteen. The following list of charitable and religious institutions, though perhaps incomplete, will show that Christians here are not unmindful of the calls of enlightened philanthropy: Society for promoting Christian Knowledge; South African Missionary Society, instituted 1799; Auxiliary London Missionary Society; Auxiliary Wesleyan Missionary Society; Bible Union, instituted 1818; Infant School Society, with three schools; three schools on the British system; Ladies' Benevolent Society; Tract and Book Society; Orphan Asylum; Sick and Burial Society; Widows' and Old Women's Society; School of Industry for girls; and ten Sunday schools containing about fifteen hundred scholars.

Had the Dutch, who settled this colony nearly two hundred years ago, been as zealous for the conversion of the natives, as they were for the introduction of their language, there would, no doubt, have been a far different state of things among that part of the population. But though Dutch is now the vernacular of all the negroes in this part of the continent, Christianity is the religion of comparatively few; while more than nine thousand have adopted the faith of the false prophet. Indeed, it is affirmed, that they rather preferred that the Hottentots should become Mussulmans; being unwilling that their slaves should acquire such a ground of familiarity as would be produced by a common Christianity! Even now, a large number of blacks annually go over to Mahometanism.

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On leaving the Cape of Good Hope, a delightful breeze from the south-east brought us at once into the regular trade-wind, so that we scarcely started tack or sheet, till off St. Helena, on the 31st of January. Squalls and calms, produced by the proximity of this lofty island, kept us near it for twenty-fours; making us familiar with its gloomy outline, and allowing us leisure to philosophize on the fate of bloody men. Heavy clouds lowered on its summits, while dreariness and solitude seemed the only tenants of its worthless valleys. May ambitious rulers never forget the impressive lesson of St. Helena's exiled emperor! We left the island to the westward, and, catching "the trade" again, reached the equator in about twenty days. He who most dislikes the sea, must love it in the south-east trade-wind. Such skies, such air, such gentle waters, such quiet in the ship, such glorious nights, such security from all shoals and coasts, and such steady progress, make up the very poetry of life upon the sea.

The north-east trade met us south of the line, blowing with double the force of the other. Its haziness prevented my noticing at what latitude the Magellan clouds ceased to be visible. We however saw them till within two or three degrees of the equator. They appeared then about 15° above the horizon. Since leaving the Cape, the thermometer has ranged about 80° to 85° in the cabin.

For a number of days after crossing the line, we noticed fine yellowish sand, deposited on every part of the vessel and rigging. It could be wiped from the decks, like dust from a table. This, of course, was from the coast of Africa, above a thousand miles distant! I am told this phenomenon is not uncommon, but do not recollect to have seen it noticed in books.

In the latitude of the West Indies, a suspicious looking schooner came in sight, and leaving her course, boarded a vessel a few miles ahead. Soon after, she bore for another, changing her course again, came down upon us, and ranged alongside at musket-shot distance. She carried the flag of Donna Maria, was of the fastest model, too small to be engaged in commerce, and had other indications of being a pirate. It seemed evident, too, she had no particular course, for she had been boxing about since day-light. To be captured, and perhaps murdered, was now a reasonable expectation; and I began to think this book would never see the light. After sailing with us a while before the wind, keeping us in constant expectation of a shot, she sheared to, and an officer in half-uniform hailed us, saying, "With your

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leave, we will come on board." Of course, it was of no use to resist, and our captain sulkily hauled up his courses. We were somewhat relieved by seeing her boat shove off with but a small crew. Our ladder and man-ropes were put over the side, and presently a ruffian-looking man, with side arms, stood upon our deck. We stood ready to learn our fate; but he seemed in no hurry to announce it. However, after looking about at every thing, and asking our cargo, destination, &c., he settled our surmises by saying that he wished merely to know his longitude!

The schooner was a slaver, recently captured off Jamaica, by a British cruiser; and this personage was prize-master. The slaves had been apprenticed on the island by government, as is the custom in such cases, and the vessel was on her way to Sierra Leone, to be condemned; having the late captain and one or two of the crew on board. Being destitute of a chronometer, he took this opportunity to ascertain his position, by comparing the reckoning of the vessels in sight. The vessel was about eighty tons' burden, (not so large as many of our river sloops,) and when taken, had on board three hundred and twenty-six slaves! Between her decks was but two feet four inches, so that the unhappy negroes could scarcely sit upright. They were stowed in a solid mass, in a sitting posture, amidst filth and stench so horrid, that the place was insupportable for days after they were removed. These vessels are generally fitted out at Havana, and, if they escape capture one voyage out of four, the profits are abundant. As the officers and crew are not punished, much less the merchant, there is no want of tools for this infernal business. As soon as the vessel is condemned at Sierra Leone, she is sold by auction, and, not being wanted there, the captain himself becomes the purchaser, and with all his irons, gratings, and other apparatus, already on board, passes down the coast, takes in another cargo, and tries his chance again.

Lord Brougham has affirmed, in a late speech in parliament, that one hundred and eighty-five slave vessels were fitted out from Havana in the year 1835; and that in 1836, the number of slaves imported into that single city, exceeded twenty-eight thousand! In the month of December, 1836, two vessels arrived at Rio Janeiro, one of which brought five hundred slaves, and the other seven hundred and eighty! The average import of slaves into Rio is about fifty-three thousand! In 1837, there were imported into *one city* of Brazil forty-five thousand slaves! It has been recently published, without contradiction, that nearly two hundred slave voyages are made from Cuba every year,

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and that many of these are owned by Englishmen and Americans. It is to be feared that this awful business is now conducted almost as extensively as at any former period.

On the 25th of March, 1838, the shores of my native country once more received me, having made the voyage in a hundred and twenty days, without disaster. I have abstained from speaking of dangers, escapes, hardships, and inconveniences, except where they might make the reader better acquainted with the country or people through which I was passing; but an open acknowledgment is now due to the Father of mercies, and to my friends, whose prayers were not intermitted. In the East, opportunities of going from port to port are often not to be had for months; yet I was never hurried from any place till my work was done, nor in a single instance detained uselessly. During an absence from the United States of two years and a half, I made nineteen voyages by sea, (which consumed four hundred and sixty-four days,) fourteen voyages by rivers, and a land journey of five hundred miles, besides smaller trips by land and water. The whole distance travelled, including actual courses at sea, is somewhat more than fifty-three thousand miles. In all these wanderings, often in dangerous and ill-fitted vessels, and regions unhealthy, or infested with robbers, I was never hurt nor molested; nor was any person hurt or taken sick where I was. In one of these journeys, it will be recollected, I was supposed to be armed with a pair of horse pistols, for which I afterward found I had no bullets. On all other occasions, I went without the semblance of a weapon, except a cane.

The entire expense of my mission, including voyages out and home, presents to chiefs, purchase of curiosities for missionary rooms, and salary, amounts to about five thousand dollars — scarcely half of the sum I had supposed would be requisite. Part of this may be regarded as falling within the usual expenses of the Board, as on all occasions I acted the part of a missionary, by preaching through interpreters, conducting the services of native assistants, and distributing Christian books. I indulge a hope that the profits of these volumes received by the Society will repay, in part, the cost of the tour.

The wide field gone over in my weary way is now traced; and thousands of facts concerning it are fairly spread out. Much more remains unsaid; but nothing is kept back, which would materially alter the nature of the reader's impressions. Deeply

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conscious of the imperfections which have attended the discharge of this engagement, I am, nevertheless, cheered by the fullest conviction that such an agency was essential to the welfare and vigor of the mission; that no part of my life has so effectually promoted the blessed cause for which alone it is desirable to live; and that the divine presence and aid were never more manifestly vouchsafed upon any of my endeavors.

It only remains for me to declare my deep and solemn conviction that the missionary enterprise is of God. All I have seen, read, and heard, has served to impress me more and more with the rectitude, practicability, and usefulness of the work. Our duty, as revealed in Scripture, is illustrated and urged in every part of the field. The missionaries, as a body, are holy and diligent men. I have satisfied myself that the translations are continually improving; that the tracts are orthodox and scriptural; and that a large part of them are intelligible to the natives. Evidences of the divine favor are visible; and are numerated in a subsequent chapter, though not completely, yet so abundantly, as that unprejudiced Christians must deem them encouraging.

The personal examination of numerous missionary stations in the East, (some of them the seat of several distinct bodies of missionaries;) a minute knowledge of many adjacent ones; a personal acquaintance with nearly ninety ordained missionaries — Episcopalian, Lutheran, Scotch, Presbyterian, Wesleyan, Independent, Congregational, and Baptist, beside wives, assistants, and native helpers; visits to schools and the houses of converts; seeing many heathen in their native state; witnessing much missionary labor; attending committees, conferences, prayer-meetings, and catechisings; and almost confining my reading to this subject for three years, — has satisfied me that the measure of missionary success is equal to just expectations. The particular grounds of this decision will be found briefly spread out in Chapter III. Part IV.

Opportunities of usefulness are more extended than ever before. There are not only more presses and more missionaries, but better tracts; more of the Scriptures are translated; more of our brethren understand the languages where they are; the native assistants know more of the plan of salvation; and the schools are better conducted.

Our incentives to increased action are very strong. Many young men of great promise, who have devoted themselves to missionary work, are deterred from presenting themselves to the societies, because of the uncertainty when they can be sent

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out, if at all. This ought very seriously to engage the attention of the churches. Men are prepared and willing to go; and the church does not supply the means. In the mean time, promising fields remain unoccupied; a proper division of labor is not effected at existing stations; and at some points the whole labor and expense, and the entire services of some missionaries, are in danger of being lost, for want of men to take the place of those now engaged, in case of sickness or death. In some instances, there are for a whole nation but one missionary.

Our visible encouragements are greater than at any former period. The number of converts within the year 1837, connected with missions from the United States, exceeds the whole number of converts, during the first twenty years of the existence of missionary operations! In the same missions, religious truth is now being printed in nearly sixty languages, and at the rate of millions of pages per annum.

Reader, could you have stood with me over the graves of Swartz, Carey, Boardman, or Heber, or could you stand beside the departing ship, where weeping parents give up dear children to many hardships, and to be seen no more, how would your sacrifices appear in the comparison? What are you doing for the spread of Christianity which compares with these; or with the widow's mite, which was "all her living"? O, examine this matter. The blood of the heathen may be on your soul. Have you properly satisfied yourself that it is not your duty *to go to the heathen*? Are you sure you are not required to *give more* to this cause? If it be the duty of some to go abroad, and of others to give up their sons and daughters, what ought you to do? Must the whole body of Christians do their duty? or will the services of a part excuse the remainder? Either those who go on missions are egregiously misled, and might without guilt have remained at home, enjoying all the sweets of civilized society, religious privileges, and family intercourse; or you are fatally deluded in supposing that you acquit yourselves of all obligation by paying a paltry dollar or two, per annum or per month. What shall be said, then, of those who do not contribute towards spreading the knowledge of God and truth among the nations, so much as the price of a gewgaw, or a ribbon, in a whole year? O Lord, lay not this sin to thy people's charge! Let thy church arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising.

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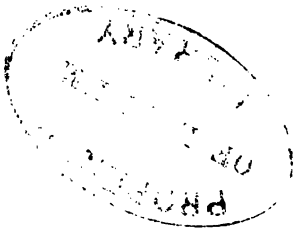

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PART IV.

DISSERTATIONS, TABLES, &c.

CHAPTER I.

MISSIONS TO THE CHINESE.

Stations now occupied — Sudiya — Mogoung — Bamoo — Umerapoora — Zemmai — Pontiana — Sambas — Banca — Other Bodies of Chinese — Versions of the Holy Scriptures — Proportion of Chinese who can read — The Importance of distributing Tracts and Bibles overrated — Comparison of the Modes of Printing — Difficulty of the Language — Dictionaries, Grammars, &c. — Present Missionaries to the Chinese — Other Sinologues — Number of Converts — Best Authors on China.

The accounts given of Canton and Macao, in a preceding chapter, show to what extent those cities can be regarded as missionary stations; and how little prospect there is of an early toleration to missionary efforts in China proper. Hence the necessity of establishing missions for this people in other places, where they are found residing in large numbers. Stations now exist only at Canton, Macao, Malacca, Singapore, and Bankok, of which I have detailed the facts; and Batavia, which I did not visit. Penang has been occupied by Mr. Dyer, but he is now of Malacca. The general and deep interest felt by the Christian public on behalf of the Chinese, induces me to present, at one view, the other points which seem now to invite missionaries. Others have been named which I know to be unsuitable; there may be some of which I know nothing.

By placing missionaries at these places, we carry the gospel to the Chinese, though not to China. Beside the numerous body of permanent residents are thousands who return to their own country after amassing a competency; and thousands who never cease to be citizens of China, come and return annually, in the junks and caravans. Tracts may be sent by such to every part

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of the coast. Converts may be made at such stations, who shall become at no distant period the best of missionaries, to their own land; a quiet abode is secured where the Holy Scriptures may be translated; schools may be taught; and many other services rendered, quite as important as any which could be performed in China itself.

1. SUDIYA, a station of the American Baptist Board in Upper Asam, on a branch of the Burampooter. Several missionaries and a printing establishment are located here, prosecuting labors among the tribes of the vicinity.

The frontier of China is not now accessible from Sudiya. Some rude tribes of Singphoos intervene, who preserve their independence, and render travelling by this route highly dangerous. British influence, however, seems fast extending in that direction, and a free intercourse for whites may ere long be secured.

Some of the chiefs, for an established compensation, grant a free passage and escort to an annual caravan of Chinese to Thibet. It generally amounts to about six hundred persons, who collect on the borders of Yunnan, and proceed to Lassa, making the journey in six weeks. Credible natives affirm that a good road extends the whole distance from Lassa to Pekin, and that letters are carried from one capital to the other in twenty days.

We may hope that Christian zeal will soon make this road and this caravan the means of conveying divine truth to China. Perhaps even now, the caravan might sometimes be reached from Sudiya, for the distribution of tracts.

2. MO-GOUNG, or MONG-MAORONG, is a large, fortified city, on a branch of the Irrawaddy River, about 25° 20′, inhabited chiefly by Shyans, Chinese, and Singphoos. It is said by some to be the ancient capital of the kingdom of Bong; but whether there ever was such a kingdom, is not clear. It is more probable that Mogoung was, at an early period, a part of the Tai or Shyan country, and the metropolis of the northern section. Good roads, for horses or bullocks, extend in various directions, particularly to Asam, Yunnan, and Bamoo. The trade to China is almost equal to that of the latter city. The resident Chinese are of a respectable class. The contiguity of the famous amber mines* brings numerous merchants from Yunnan, Munipore, and other adjacent countries. The traders from China stay some weeks, and gen-

* The price of the best kind, on the spot, is about three shillings sterling, or seventy cents a pound.

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erally return from year to year; so that successive instructions might be given them.

Beesa, called by the Burmans *Beejanoung*, and by the Shyans *Hukung*, is but about eighty miles, north by west, from Mogoung. This is one of the principal Singphoo cities, between which and Sudiya there is constant and free intercourse. I had the pleasure of meeting, at Ava, the famous Duffa Gam, prince of the Beesa Singphoos, who assured me that missionaries to his country should be well received and protected. He imparted many of the facts I now give, respecting that part of Burmah and its various tribes.

3. BAMOO. This city (lat. 24° 17′ north, long. 96° 55′ east,) lies on the Irrawaddy River, near the junction of the Tapan, or Bamoo, or Pinlang River, which comes in from China. It is called by Hamilton *Bhanmo*, and by some writers *Bamau*. The old town stood on this branch, but the modern one is a mile below. The present population is fourteen thousand, of whom one tenth are Chinese. Each side of the river, for miles above and below, presents the appearance of a continued village; and the surrounding country is one of the most wealthy and populous portions of the Burman empire. About twenty-five miles to the southward, but much more by the course of the river, is the confluence of the Lung-shun, which also rises in China; and which, as well as the Bamoo, affords a boat navigation into Yunnan during the rainy season. Boats come up from Ava in twelve days; and, when the waters are high, vessels of a hundred and fifty tons may proceed a hundred and thirty miles farther.

A great trade is carried on from Bamoo to China, part of it *en route* to Ava. From five to six thousand Chinamen arrive every cold season from Yunnan, causing a resort at the same time of traders from all parts of Burmah and Munipore. This intercourse was found existing when Europeans first visited the country, and the Portuguese are said to have established factors here in the sixteenth century.

As the caravans travel in the dry season, they proceed by land, crossing several ridges of mountains, and a country occupied by Shyans, to Santa; from whence they disperse. Santa, though in China proper, is peopled principally by Shyans, who are also numerous in most other parts of Yunnan. They spread also over all the country eastward of Bamoo, and are called by the Burmans, *Tarouk*, or Chinese Shyans. A large part of them speak Chinese.

Bamoo would be a more pleasant location than either Ran-

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goon or Ava, except for its distance from the seaboard. The people are more refined than in most parts of Burmah, dress more completely, live in large comfortable houses, have peaceful habits, and seem particularly intelligent. The Chinese occupy a part of the city to themselves, chiefly one wide, clean street. They have about a hundred shops, built of blue brick, and tiled; and a handsome temple. The Shyan quarter contains eight hundred houses, well built, chiefly of wood. Most of the streets are paved, and all have fine shade-trees. The vicinity is highly improved; and Mr. Kincaid speaks of an iron suspension bridge.

Besides its reference to China, this is obviously an important point for a mission, not only to the Burmans and Shyans, but the Kah-Kyens. Large numbers also of Assamese, Singphoos, Muniporeans, Yos, and others, reporting here for trade, demand attention. At least four missionaries, one for Chinese, one for Shyans, one for Burmans, and one for the Kah-Kyens, are wanted here; or more properly two missionaries to each of these classes. It is not certain that operations, or even a residence there, would now be permitted; but every day increases the probability.

4. UMERAPOORA, six miles above Ava, and formerly the metropolis of Burmah, has a population of about ten thousand Chinese, mostly married to Burman females. It is also the resort of many young men from China, who remain only a few years. During all the dry season, small caravans arrive every few weeks; amounting, in the whole, to several thousand in a season. The route is principally through Thennee, in about lat. 22° 40′, long. 98° 10′, said by natives to contain three thousand houses, and destined, I hope, at no distant period, to be a missionary station. By the caravan, a regular communication with Ava could be maintained. Near the city are extensive sugar plantations, wrought by Chinese, and furnishing a considerable quantity for different parts of the country.

Many considerations invite to the early location of a missionary at this city, who should acquire the dialect spoken in Yunnan,* and the west of China; and be prepared to cross the

* The province of Yunnan, of which mention is made so often, is one of the fairest and most populous in all China, and forms the eastern boundary of Burmah. Du Halde sets down its population at eight millions, and that of Sechuen, the adjacent province, at twenty-seven millions. Gutzlaff, from the government census, gives Yunnan fifteen millions, and Sechuen, twenty-one millions.

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frontier at the first favorable moment. A good teacher, if not procurable in the place, might probably be obtained easily from the caravans. Among the traders are educated men, who would gladly engage for two or three years at the usual wages. The city itself furnishes ample scope for the labors of several missionaries to the Chinese, and the government would not, probably, offer obstructions; as they permit all foreigners to exercise what religion they choose. Mr. Kincaid has several times been invited to accompany the caravan to China, and promised every attention.

5. ZEMMAI, about four hundred miles north from Bankok, is called by the natives as above, by the Siamese *Changmai*, or *Changmy*, by Loubiere *Chamé*, in Modern Universal History *Jangoma*, and in Malte Brun's atlas, *Shaimai*. It contains twenty-five thousand inhabitants, and is the residence of the prince, or Chobwaw of all the southern Laos. The River Meinam is navigable thus far for boats.

Part of what is now Siam, appears to have formerly belonged to this district, and formed an independent kingdom; but the period of the dismemberment and reduction of their country does not appear. For several generations, they have been alternately tributary to Siam and Burmah. At present, they are virtually independent, but pay a nominal homage to both countries.

Very considerable intercourse is kept up by caravans with China. These go and come during six months of the year, in small companies, making an aggregate of several thousand men; each trader having twelve or fifteen loaded mules, or ponies; and sometimes elephants are employed. A large male elephant costs two hundred and fifty dollars, and carries about twelve hundred pounds. A small female costs about forty dollars, and carries one third the weight. The route is over mountains and deserts, and is performed with difficulty.

Zemmai has the advantage of regular and frequent intercourse with Ava, Maulmain, and Bankok. Standing on a branch of the Meinam River, the intercourse with the latter city by boats is very considerable. The flood-tide not being felt much above Ayuthia, the voyage up occupies twenty-five days. Boats come down in less than half the time.

Dr. Richardson, of Maulmain, has several times visited Zemmai, and has made valuable communications, respecting the route and inhabitants, to the supreme government of India. He met with no difficulty, and performed the journey in twenty-five

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days, travelling, as caravans generally do in these regions, about ten miles per day. Droves of bullocks have been several times brought hence to Maulmain for the troops, and the intercourse is likely to increase.

Merchants from Zemmai visit Ava every year; and sometimes civil and military officers. They reach Mo-nay or Mong-ny (lat. 20° 40′, long. 97° 40′) in twenty days, and thence to Ava in fifteen more. Monay is a large city, and the seat of government for another division of Shyans. I met the governor, or Chobwaw, in Ava, at the morning levee of the principal Woongyee, who encouraged me to send missionaries to his people, and made many kind assurances.

Besides the claims of Zemmai as a station for the Chinese, it presents still more in relation to the natives. The whole country round is peopled with a density very uncommon in Farther India. Within a circle of fifty miles are the cities of Lagoung, Moungpai, and Moungnam, each with twenty thousand inhabitants; Labong, with fourteen thousand; and several smaller cities. The people are mild, humane, intelligent, and prosperous. Opium-smoking and gambling are almost unknown. Almost every article wanted by a missionary can be had in the bazars, and at low rates. A fat cow costs but one dollar.

The tracts in course of publication at Sudiya would probably be intelligible to the people of Zemmai and vicinity. Four unmarried men are urgently needed at this station; two for the Shyans, and two for the Chinese.

6. PONTIANA, on the west side of the Island of Borneo, stands on a river of the same name, nearly under the equator. Being a Dutch settlement, protection, and the comforts of civilized life, are secured to the missionary. Its distance from Batavia is four hundred miles, and from Singapore three hundred; the trade with each place being constant, both in native and European vessels.

The city contains but about three hundred Chinese, but in the interior are thirty thousand, engaged in working the gold and other mines. There were formerly Catholic priests here, but they have left no proselytes. This station is salubrious, safe, accessible, cheap, and every way promising. Numerous junks constantly trade from here to different ports on the coast of China, by which any quantity of tracts may be distributed.

7. SAMBAS stands on the same side of Borneo, about eighty miles northward of Pontiana. As a position for a Chinese missionary, it resembles Pontiana in all important respects. There

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are about fifty Dutch inhabitants, and many Malays, Dayas, Bugis, &c. The Chinese in the city do not exceed two hundred; but there is another body of forty thousand in the rear. Like the others, they are nominally subject to the Dutch, because lying within territory claimed by them; but they pay no tax, justice is administered by their own rulers, and they are in fact independent. They hold daily intercourse, by an inland route, with the above named body of Chinese on the Pontiana River.

The American Board of Commissioners for Foreign Missions have stationed here the Rev. Messrs. Arms and Robbins, as missionaries to the Dayas.* They commenced the study of that language, but, finding the Malay would be more useful, have turned to that. The Daya language is divided into some thirty different dialects, none of which are reduced to writing; and is so poor in words, that the Scriptures could scarcely be made intelligible in a translation. As missionary zeal must create all the readers, it has been thought preferable to teach Malay, and give them a literature in that language. I am satisfied that it would be better to make English their learned language, rather than Malay. In this case, so soon as readers were raised up, they would have access to all literature and works of piety. In the other, ages must elapse before there can be a valuable literature in that language. The teaching to read is but a fraction of labor compared to enriching a language with valuable books.

8. Banca is an island about one hundred and thirty miles long, and thirty-five broad, lying in the strait of the same name. The inhabitants are Malays, Chinese, aboriginal mountaineers, and Orang Louts. The Malays are not very numerous, and prone to indolence. The tribes of the interior reside in a state of great rudeness and poverty. The Orang Louts, or "men of the sea," reside chiefly in little prows, along the coast; deriving their precarious subsistence from the waters. The Chinese are the strength of the colony, carrying on almost all the trades, but especially the operations of mining for tin. Their exact number is not ascertained; but they amount to many thousands, and keep up constant intercourse with their mother country.

This island is not deemed particularly unhealthy; and being in the very highway of commerce, offers many facilities for a Chinese mission.

* This word is often written *Dayak*. But the final letter is *a*, gutturally and suddenly pronounced. The same is the case with *Pontiana*, *Batta*, and all that class of words.

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Of Singapore and Bankok, as stations for missionaries to Chinese, I have spoken elsewhere. Penang has been occupied by the London Missionary Society, and may be resumed. It had, in 1836, nine thousand Chinese inhabitants.

There are other large bodies of Chinese, with some of whom missionaries might probably be stationed. On the Island of Java are probably two hundred thousand, thirty-two thousand of which are in Batavia; on Bintang, seven thousand; on Sumatra, three thousand. Tringano, Patani, and other towns on the east coast of Malaya, have each several hundred or more; but offer no encouragement at present as stations.

The facts exhibited in this sketch seem meagre, but comprise all the valuable result of diligent inquiries; omitting, however, what has been made public by others, or mentioned in other parts of this work.

So far as the salvation of the bulk of Chinese, *resident* in foreign countries, is concerned, the missionary in some of these places need not acquire their language. They consist, in great part, of the progeny of Chinamen married to natives, whose mother tongue, therefore, is the local language. Many of them, wearing the full Chinese costume, know nothing of that language. Most of them learn to speak it on common subjects, and some few are taught to read a little; but they could not be usefully addressed by a missionary in that language.

Perhaps the best plan would be, beside stationing missionaries, (two or three in a place, to learn the language, distribute tracts, &c.,) at these various outposts, to collect a considerable number at some eligible point, say at Malacca or Singapore, where, in classes, and under competent teachers, native and others, they might pursue their studies without the interruptions incident to the occupancy of a missionary station. Much money would thus be saved, as well as much time and much health. The ladies, not keeping house, could study in class with their husbands. Persons of experience, observation, and ability in the language would thus be raised up, qualified to assume all the practicable stations, in China or out of it.

There are two entire versions of the Holy Scriptures into Chinese — Marshman's, of Serampore, in five volumes 8vo.; and Morrison and Milne's, in twenty-one volumes 8vo. The former was commenced about a year before Dr. Morrison arrived in China; but both were finished and printed about the

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same time, (1823) and have been largely distributed, in successive editions. Both versions are verbal and literal; so much so as to prove objectionable to present missionaries. Though not likely to be reprinted, they are eminently valuable, as the bases of a new version.

A third translation is in progress, by Messrs. Medhurst and Gutzlaff. The New Testament, which was revised in concert with J. R. Morrison, Esq., and Rev. Mr. Bridgman, has been printed from blocks, at Singapore, and lithographed at Batavia. It is in process of revision for a second edition. Genesis and Exodus are also in press, the Pentateuch ready, and the rest of the Old Testament in progress. Objections have been made to this version, as being too loose and paraphrastical. The translators of course deny the charge, but the British and Foreign Bible Society have as yet withheld their aid. The character and attainments of the translators, and the immense advantage of having two distinct and independent versions before them, seem to authorize a confidence that it is a great improvement.

There have been printed in this language, beside the above-named editions of Scripture, about ninety-five different tracts, and twenty-five broad-sheets; amounting in all to about two thousand octavo pages of reading matter!

The number of portions of Scripture and tracts already distributed amounts probably to millions; but the exact quantity cannot be ascertained.

The distribution of Scriptures and tracts from out-stations, to be borne by trading junks to the coasts of China, is not unimportant, but has, I think, been overrated. Christians seem disposed to regard our duty to China as likely to be accomplished cheaper and easier than it really is; and to hope that Bibles and tracts, with merely a few missionaries, will do the work. We are in danger, on the other hand, of being discouraged, because greater fruits have not resulted from all the labor and expense bestowed in this way. Two facts must be borne in mind — First, that few Chinamen can read understandingly; and secondly, that our books and tracts have been for the most part so imperfect in their style, as to be far less likely to make a proper impression than a tract given in this country.

The ability to pronounce the characters, or rather some two or three hundred of them, out of the many thousand, is very general. Hence a man taking a tract, will proudly begin to read off

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what he can, that is, call off the letters. But this does not prove him to understand one word of what he reads, as I have ascertained many times. He may not even understand a word when the book is correctly read to him. The written language and the spoken, are in fact two different languages. After having questioned well-educated Chinese in various places, heard the opinions of judicious missionaries, and personally examined many through an interpreter, I am deliberately confident that not more than one Chinese man in fifty can read so as to understand the plainest book, and scarcely any females, except among the very highest classes.

A few instances of the difference between the written and spoken language will make this plain. In the Taychew dialect, the word *nang* means "man;" in the written language it is *chew*. *E* means "chair;" it is written *Ke*. *Leng* means "besides;" it is written *jŏng*. *Toak* means "large;" in writing it is *ty*. *Aw* means "to learn;" it is written *hack*. In the Hokëen dialect, *naw lamg* means "two men;" in writing it is *ye jeen*. *Ngeo lay* means "brother;" in writing it is *baw*. Hence, when the Scriptures are read in Chinese worship, it is as necessary to go over it in the vulgar tongue, as it was to the Jews to have a Chaldee paraphrase and interpretation.

It will naturally be asked, Why not translate the Scriptures and print tracts in each colloquial dialect? One reason is enough — There are no characters to express the words. Strange as it seems, there is no way of writing a multitude of words used every day, by every body!

The advantages of book distribution are further abridged by the imperfections of style and manner, from which few of them are free. I am assured by missionaries, by Leang Afa, and by private Chinese gentlemen, that neither Marshman's nor Morrison's Bible is fully intelligible, much less attractive. The same is the case with many of the tracts; and some of them have been found wholly unworthy of circulation. Sufficient time has not elapsed to make the books accurate, intelligible, and idiomatic. The snatching away of ship loads can have had little other effect than to prepare the people to expect efforts to propagate Christianity, and to awaken inquiry. If these efforts are not soon made, the effects of what has been done may cease to be useful, and even become obstructive. Exertions therefore should at once be made by all Christian sects, to place men in safe and advantageous places to study the Chinese language.

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It is known that the Chinese print on wooden blocks, and have possessed the art for eight hundred years. Some good judges still prefer this system for the printing of the Scriptures; and it certainly possesses advantages in some respects. The process is to write the words on thin paper, which is then pasted upon a proper block, and the cutter removes with chisels all but the black face of the letter. It is thus a safe and simple mode of stereotyping. Alterations are made by cutting out the error, inserting a plug of wood, and engraving again the proper words. When the size of the letter is not very small, a set of blocks will give twenty thousand perfect impressions; it may then be retouched at an expense of one fifth the original cost, and give five thousand copies more. A small table, two or three simple brushes, and a little China or Indian ink, form all the apparatus necessary for printing from blocks. A set of blocks for the new testament may be cut at Singapore for about three hundred and fifty dollars. The expense of each copy complete, including paper and binding, is about fifty cents.

The use of movable metallic type was introduced by Mr. Lawson, of the Serampore mission, many years ago; and from such were Marshman's Bible and some other works printed. The great expense of cutting punches induced the Serampore printers to have the most rare letters cut on the face of blank types, so that out of three thousand letters only fourteen hundred were cast from matrices. The work of completing punches for the whole has been lately resumed, and they will soon be able to cast all the required letters. The size is what our printers call "English," and is greatly admired by the natives.

The labors of Mr. Dyer, now of Malacca, have been already mentioned in my journal of the visit to that city; and the character and extent of the fonts at Macao have been stated in the last chapter. M. Pauthier, at Paris, has cut punches, and cast a font about the size of that at Serampore. It is exceedingly beautiful, but somewhat strange to a Chinese eye, from the use of different punches to make the same matrix. It extends to about nine thousand characters, and will, no doubt, prove an important aid to missionary operations.

A fair statement of the comparative advantages of block printing, lithography, and movable type, is given in Vol. III. of the Chinese Repository. Stereotyping from wooden blocks, has been done on a small scale in Boston, but is utterly out of the question. Many years must elapse before any version of Scripture, or other productions, will deserve such perpetuity. Stereotyping

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is never economical except where frequent and small editions of the same work are required.

Books can be manufactured by the Chinese method, at a cost not exceeding that of metallic type; beside saving the salary of an American or European printer.

The impression very generally prevails, that almost insuperable difficulties lie in the way of the foreigner who attempts to learn Chinese. But the contrary opinion is maintained by various persons with whom I had conversation. The late superintendent of British trade, who resided many years at Canton, acquired great proficiency in the language, and has published the best general account of China now extant, says, "The rumored difficulties attendant on the acquisition of Chinese, from the great number and variety of the characters, are the mere exaggerations of ignorance. The roots, or original characters, or what, by a species of analogy, may be called its alphabet, are only two hundred and fourteen in number; and might be reduced to a much smaller amount by a little dissection and analysis. To assert that there are so many thousand characters in the language, is very much the same thing as to say that there are so many thousand words in Johnson's Dictionary. Nor is a knowledge of the whole at all more necessary, for every practical purpose, than it is to get all Johnson's Dictionary by heart, in order to read and converse in English."

This opinion seems corroborated by several facts. In printing the entire Bible, only about three thousand five hundred characters are required. Mr. Dyer in ascertaining the most important letters to be cast, caused a large quantity of Chinese histories, poems, and other books, to be examined; and found only three thousand two hundred characters employed. The Chinese penal code contains less than two thousand different words. The New Testament contains less than three thousand. Of the forty thousand characters in Morrison's Dictionary, more than half are entirely obsolete, and most of the remainder very uncommon.

To gather a sufficient number of words, therefore, for all the ordinary labors of the missionary, cannot be difficult. To master the language fully, so as to write critically in it, must be exceedingly difficult. Dr. Morrison, who probably proceeded farther in the acquisition of the language than any other European, always declared himself far from the goal. His advice to students is, not to undertake Chinese as though it is a *very easy* thing to acquire, nor be discouraged under an impression that

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the difficulty is *next to insurmountable.* Medhurst declares, that "the formidable obstacles which have frightened English students, are considerably reduced by a comparison with our own language, and vanish entirely before the patient assiduity of the determined scholar." And Dr. Marshman affirms that "the Chinese language is little less regular in its formation, and scarcely more difficult of acquisition than the Sunscrit, the Greek, or even the Latin."

Helps to the study of Chinese are now somewhat numerous, though few are of much utility to a beginner. The following list is nearly or quite complete. Scarcely any of the works being procurable in the East, except at one or two places, missionaries should collect what they can before leaving home.

De Guigne, Dict. Chinois, 1813. French and Latin. One large folio of 1200 pages: contains 13,316 words.

Morrison's Chinese and English Dictionary 6 vols. quarto. Part I. follows the imperial Chinese Dictionary, made in 1714, and contains 40,000 words. Part II. is a selection of 12,000 words, which alone are now used. Part III. is English and Chinese. This great work was printed at the expense of the East India Company, at their press in Macao, and cost £12,000. The first part was issued in 1816, and the last in 1823. It is for sale in London at $60 per copy. One half of the edition, say three hundred and fifty copies, remain on hand.

Medhurst's Dictionary of the Hokëen or Fuhkëen dialect, in 1 vol. 4to., very valuable. The printing was begun at Macao, in 1830, and finished in 1836. Three hundred copies only were printed, many of which are on hand. The cost of the edition, not including types, was $6000. It is sold at $10 per copy.

Gonçalves, a learned Catholic of Macao, has published a good Dictionary, Chinese-Portuguese and Portuguese-Chinese.

Premare, Notitiæ Ling. Sinicæ, printed at Malacca, is valuable to beginners, though very imperfect.

Remusat, Elemens de la Gram. Chin. Paris, 1822, is an improvement on Premare; but those who can afford it will do well to have both.

Marshman's Chinese Grammar is a learned and very practical treatise; valuable both to the beginner and the advanced student.

Morrison's Chinese Grammar is very brief, and has been superseded by the preceding works.

Gonçalves Chinese Grammar is written in Portuguese, and is valuable.

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Klaproth, Chrestomathie Chinoise, is one of the best elementary books a student can procure.

Beside missionaries, there are other gentlemen prosecuting Chinese literature, whose labors cannot fail to aid our holy cause. The list is not long, and deserves to be noted. The universities of Munich, Paris, and London, have each a professor of Chinese. F. C. Newman fills the first, M. Julien the second, and Rev. S. Kidd, late missionary at Malacca, the third. M. Pauthier, at Paris, has furnished several translations. There are also Huttman, Manning, Davis, Staunton, and Thoms, in England; all of whom have published translations of Chinese works.

Several Chinese works have been published with translations, which offer great assistance to the student. I will name only such as can be readily procured.

M. Julien has given, in French, "Mengstëen, seu Mencius;" "Blanche et Bleu;" and other pieces of light Chinese literature.

Remusat has published, in the same manner, the Chung-yung, one of "the four books" entitled "L'Invariable Milieu," also the "Two Cousins," and some others.

"The four books" are also given in English by the late Mr. Collie of Malacca.

"The Sacred Edict," translated by Milne, is exceedingly useful; as the original, instead of the ancient and difficult style, is in the most modern colloquial diction.

The "Study for Grown Persons," a very famous classic, is published in English by Marshman in his "Clavis;" and very lately by Pauthier in French.

The "Life and Works of Confucius" were published by Marshman at Serampore in 1809; both the original and a translation.

The "Chinese Dialogues," by Morrison, have not only a literal rendering of every word, but a general rendering of each sentence, and the pronunciation given in Roman letters, according to the Mandareen dialect. They are an invaluable assistance.

The "Life of Mencius" is given in English by Milne.

J. F. Davis, Esq. late superintendent of British trade at Canton, has published "Chinese Novels and Tales," "The Happy Union," "Moral Maxims," and some smaller pieces.

J. R. Morrison, Esq. recommends that the student, after mastering Remusat's Grammar and Klaproth's Chrestomathy, should study Marshman's Grammar and Morrison's Dialogues, and, after that, any of the rest he can procure. Davis's Moral Maxims, are the best substitute for the Dialogues.

A multitude of works upon China are extant, both in Latin

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and several of the languages of Europe. Davis gives a catalogue of about *sixty*. The general reader will find the best and latest information in Macartney's Embassy, by Staunton; Barrow's China; Morrison's View; Abeel's Narrative; Ellis's Journal; and superior to all, Davis's "General Description of the Empire of China." A large amount of interesting facts may be had, also, from the Chinese Gleaner, printed at Malacca, from 1817 to 1821; The Royal Asiatic Society's Transactions, published at London, after 1823; The Asiatic Society's Journal, printed at Calcutta; and the Chinese Repository, published at Canton, since 1822.

No heathen nation has so little excuse for idolatry as China. Her civilization and commerce ought to set her above it. Her literature is far from contemptible, and stands distinguished from that of every other heathen people, in not being wrought up with mythological legends. The system is thus left to itself. The priesthood has less influence than in other countries, and are in many cases not above general contempt. There are diversities of faith, which should awaken a spirit of inquiry. Her learned men are fully aware, that the nations who interchange commodities with her, hold to the Divine Unity; and they should diligently investigate the evidences on so momentous a theme. But much more is she deprived of excuse by the fact, that from the earliest periods of the church, messengers of salvation have been freely sent to her. The Tartar provinces were taught the truth by the first Nestorians. There are strong reasons for believing, that up to the eighth or ninth century, the Syrian churches continued to send preachers into the heart of China. Under Innocent IV., in the thirteenth century, the Monguls were made acquainted with Christianity. When Portugal spread her power over the East, her ministers every where carried the knowledge of the true God; and every Catholic country in Europe furnished missionaries and money. Whatever may be said of the priests, who from that time pressed the introduction of Christianity, and of the corruptions they mixed with it, still it was the glorious doctrine of the Divine Unity. The true God was set before them. Every part of the empire was pervaded by the discussion of the new faith. Prime ministers, princesses, queens, and emperors, became converts and patrons. Thousands and tens of thousands saw and acknowledged the truth. Numerous distinguished youth were taught and trained by a body of

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priests distinguished in all ages for learning and science. True, they were Jesuits; but that very many of them were holy and devoted men, is proved by their pure lives, severe labors, innumerable privations, and serene martyrdom. The youth thus taught formed the flower of the country, and never could have divested themselves of the conviction of the folly of Boodhism. It was not till the comparatively late period of 1722, when the emperor Yung Ching set himself furiously to the work, that persecution became wholly destructive; nor was Christianity wholly put down, and the places of worship demolished, till the reign of Kea-king, who came to the throne in 1795. Even now, there are Catholic Christians scattered over the country. Many of their priests remain, and almost every year fresh ones contrive to enter; while native preachers keep together, here and there, little bodies of disciples. Thus, almost without cessation, has China been summoned to forsake her abominations. Yet in no country is there a more universal and assiduous addictedness to the frivolous rites of their worthless superstition. It may be most truly said to her, in the language of Ezekiel, "Thou hast built unto thee eminent places, and hast made thee a high-place *in every street.*"

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CHAPTER II.

THE MISSIONARY FIELD IN AND AROUND BURMAH.

Burmah Proper — Peguans — Tenasserim Provinces — Arracanese — Karens — Shyans — Toungthoos — Tswahs — Kahs — Wahs — Selongs — Karen-nees — Lowas — Eccabat-Kulas — Ques — Bongs — D'hanoos — Kadoos — Yaws — Engyees — Kyens — Paloungs — Kah-kyens — Singphoos — Phwoons — Kantees — Muniporeans — Kachars — Jynteas — Cossyas — Garrows — Tipperas — Lalongs — Nagas — Joomeas — Chakmas — Rajbungsies — Arings — Kookies — Kumaons — Mroongs — Kubos — Gorkas — Kirauts — Bijnees — Asamese — Meekirs — Abors — Meerees — Bor-Abors — Ahoms — Kolitas — Mishmees — Kantees — Bor-Kantees — Singphoos — Kununga — Muttucks — Lapchas — Duflas — Akas — Kupa-chowas — Booteas — Tangkools — Kons — Anals — Poorums — Mueyols — Munsangs — Murings — Luhoppas — Rumbos — Joholes — Jompoles — Gominchis — Oojongs — Scrimenantis — Ulus — Calangs — Jellaboos — Segamets — Kemoungs — Udais — Sakkyes — Utans — Joccoons — Semangs — Oodees — Sakais — Reyots — Simongs — Reegas — Pasees — Mizongs — Bibors — Barkans — Uniyas — Marchas — Jowaries — Suryabans — Koiboos — Longphoos — Champungs — Kapwis — Korengs.

To complete the foregoing notes on Burmah, and to show the extent and character of the missionary field, in and adjacent to this empire, the following sketch is submitted. With some exceptions, these tribes have been hitherto unknown; neither geographers nor missionaries having so much as given their names. My extended journeys brought me into contact either with the people themselves, or with persons who knew them, being neighbors; and constant inquiry has produced the following catalogue, which surprised the best informed persons in India, to whom it was submitted. That a document, compiled, to a considerable extent, from natives unacquainted with geography, and unaccustomed to minute investigations, should be imperfect, is unavoidable. My object is to show the extent of the field and the necessity of more vigorous exertions; and this no mistake in detail can effect. My memorandums would furnish a much greater amount of information respecting the manners of several of these tribes; but the present purpose does not require further details.

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1. BURMAH PROPER contains about 3,000,000 of inhabitants to whom the language is vernacular. Information as to these is so amply furnished in this work and missionary periodicals, that nothing need here be said. For these, there are, at Ava, Messrs. Kincaid and Simons, and at Rangoon, Messrs. Webb and Howard. Stations might be formed at Sagaing, Umerapoora, Bamoo, Mogoung, Prome, Bassein, and other important places. At least ten missionaries are now needed for Burmah proper.

2. The PEGUANS, called by Burmans *Talains*, or *Talings*, and by themselves *Moons*, amount to more than 70,000 souls. Their language has been very much superseded by the Burman; the men speaking it in all their business, and most of such as learn to read, doing so in Burman. It will not be proper to expend missionary time and money in preserving it from extinction; but, as many of the females speak only Peguan, and all can understand it better than Burman, it will be necessary to preach the gospel in their language, and perhaps print a few books. At least one missionary, therefore, is wanted to sustain and succeed Mr Haswell, who now occupies this department, and is located at Amherst.

3. The TENASSERIM PROVINCES (as the British possessions south of Rangoon are called) contain about 100,000 souls. For the *Burman* part of these, the laborers are Messrs. Judson, Osgood, Hancock, and Bennett. Mr. J. is wholly engrossed with translations and tracts, and in the pastorship of the native church; Messrs. O. and H. are printers; and Mr. B. has full employ in the government school. There is, therefore, not a single effective out-door missionary to this whole people, nor one on the ground preparing to become so! Maulmain, Tavoy, and Mergui should each immediately have a missionary devoted to public services.

4. In ARRACAN, containing 300,000, there is only Mr. Comstock, stationed at Kyouk Phyoo. The population is twice that of the Sandwich Islands. Ramree and Sandoway ought at once to be occupied. These stations should at least have two missionaries each. Rev. Mr. Ingalls is designated to one of them.

5. The KA-RENS inhabit all the mountain regions of the southern and eastern portions of Burmah proper, and all parts of the Tenasserim provinces, extending into the western portions of Siam, and thence northward among the Shyans. It is impossible to form a satisfactory estimate of their numbers. In the province of Tavoy, a British census makes the number 2500. Around Maulmain and Rangoon, there are perhaps 20,000 more.

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in Siam and Lao there are probably 10,000; making in all about 33,000.

There are known to be at least two different tribes, speaking diverse dialects, viz. the *Sgaus*, or *Chegaus* and the *Pos*, or *Pgwos*. The former reside chiefly in the Tenasserim provinces, and are called by the Burmans *Myet-ho*. Their language has been reduced to writing, in the Burman character, by Mr. Wade. Among this tribe have occurred those triumphs of Christianity which have been so remarkable, and with which all the friends of missions are acquainted. The *Po* tribe (called by the Burmans *Myet-kyen*) reside in Pegu, and have adopted many of the words and habits of the Talains. With this tribe Miss Macomber has commenced labors.

Missionaries knew nothing more of these people, than that there were such, until the visit of the sorcerer in April, 1828. The heart of Boardman was immediately touched with sympathy, and his judgment convinced that Providence pointed them out as entitled to his future labors. An early visit to their jungle confirmed him in this decision; and thenceforth his life was spent in their cause. On his second tour, he was called from his labor, amid those touching scenes described in his memoir; having seen nearly seventy persons added to the church. He died February 11, 1831. Mr. and Mrs. Mason had joined the mission in the preceding January; and Mr. and Mrs. Wade, returning from America with Miss Gardner, were added in 1835.

The Tavoy station has hitherto been made almost wholly subservient to the interests of this people. God has opened among them an effectual door of entrance, and granted them the services of as devoted missionaries as have ever blessed a people. In July, 1836, they had in charge five Karen churches, embracing nearly three hundred and fifty members, more than twenty native assistants, about two hundred inquirers connected with the several congregations, and fifteen schools. An account of the Tavoy and Karen churches, as well as of those in the vicinity of Maulmain, is given in the first volume. Mr. Abbott is now successfully laboring among the latter, in connection with Mr. Vinton.

There are three churches, not far from each other, about forty miles north of Rangoon; viz. *Mawbee*, *Yea-tho*, or Ray-tho, and *Poung-nen*, or Ponan. These have been founded wholly by native assistants, and have for several years walked steadfastly in

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the truth. They have endured the spoiling of their goods, and cruel tortures; and live amid continual threats of violence from the Burman officers; but not one, among several hundreds, has drawn back through fear, though a few have relapsed into sin, as might be expected.

We have been, perhaps, too much disposed to esteem the importance of a mission in proportion to the amount of population. We ought rather to regard the indications of Providence. In this aspect, so far as I know, no other mission of modern times holds out such encouragements.

The several sections of Karens have each some peculiarities, but such general similarity, that they may be described together. The degree of attention now drawn to this interesting race of people, requires that I should add a few particulars in addition to the religious statistics given in Part I.

Their houses are like the Burmans', only much higher from the ground; and as there is little distinction of rich or poor, the model, dimensions, and materials, differ but slightly. They cost only a few days' labor, and are admirably suited to the climate. One of the rooms has a hearth for cooking, made by laying earth in a shallow box. Chimneys are unknown; but the high roof and open floor prevent all inconvenience on account of smoke. Each has a veranda, or porch, raised to the same height as the floor of the house, where much of the laborious work is done. The loom, agricultural implements, &c., as well as the fowls and pigs, find a place under the house.

They cultivate the ground with more care and success than Burmans, and furnish no small part of the rice consumed in the country. Their instruments of tillage are, however, particularly rude. Having no plough, they are unable to prepare the soil for a second crop on account of its baking hard. Their custom is, therefore, to clear and burn over a new spot every year; which, being soft and light, and stimulated by the ashes left upon it, yields largely. Hence, in part, arises their habit of roving from place to place. They raise hogs and poultry in abundance, so that with honey, (obtained plentifully from wild bees,) fish, esculents, and indigenous fruits, they have no want of the necessaries of life. Many of them are expert with the bow and arrow, and shoot guianas, monkeys, squirrels, and other game, common in their forests. They seem to exempt nothing from their catalogue of meats. Animals which have died of themselves, or game killed with poisoned arrows, are not the less acceptable. When

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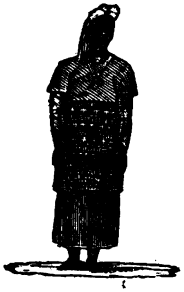
I have expressed disgust at the swollen and revolting condition of such meat, they seemed to wonder what could be the nature of my objections.

Their dress forms a more complete covering to the body than that of the Burmans, but is neither so graceful nor of so rich materials. The universal robe, for both sexes, is a strong cotton shirt, made loose, without sleeves, and descending a little below the knees. Women wear beneath this a petticoat, descending to the ankles; but young girls and old women dispense with this last garment. The women are distinguishable chiefly by their turban, which is made of a long, narrow, figured scarf, with the fringed ends thrown back, and falling gracefully on the shoulders. The costume will be better learned from the accompanying picture of Naw Moo Klur, whose letter to me is given on p. 45 of Vol. I. Her standing up to be drawn afforded great amusement to her school-fellows, who had never seen such an attempt before.



Karen Girl.

They are exceedingly fond of ornaments, and wear a great variety on the neck, arms, and ankles. Some of these necklaces are made of the hard, dry wing of a magnificent beetle, found in their forests. A young lady, of special pretensions, will sometimes wear ten or fifteen necklaces of various kinds, often suspending a little bell to the longest, so that she has "music wherever she goes." They never wear silk, and seldom any foreign fabric, except book muslin, which some of the men wear for turbans, in the same manner as the Burmans. Their ears are not only bored, but the aperture so stretched as to become, in many cases, capable of containing a cylinder, the size of a dollar. When women have obtained an age when such ornaments cease to be valued, this great empty wrinkled aperture has a disagreeable aspect.

Their domestic manners are less exceptionable than those of most heathen. Truth, integrity, and hospitality, are universal. For a Karen to lie or cheat, is scarcely known. Females are in no respect degraded. They are neither secluded, nor kept at an unseemly distance, nor required to perform labor beyond their strength, nor treated with severity. Polygamy, though allowed by the government under which they live, is accounted dis-

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honorable, and seldom occurs. Their distinguishing vice is intemperance. Unrestrained by religious prohibitions, men, women, and children use strong drink, and the miserable consequences are seen in every village. The Christians are of course emancipated from this baleful practice.

In musical taste and skill, they excel all the other Orientals with which I became acquainted; though their instruments are few and rude. Young and old practise vocal music on all occasions; and the psalmody of the disciples is truly delightful. Every word in the language ending with a vowel, renders their versification peculiarly soft.

Their manufactures, though few, comprehend all the articles in use among themselves. Without the advantage of a regular loom, they make excellent cotton fabrics, often with beautiful figures. One end of the warp is fastened to a post of the house or a tree, and the other wrapped round the waist. A neat shuttle holds the woof, but the figures are interwoven with the fingers.

None of the tributaries to Burmah have been so oppressed as this inoffensive people. Their regular taxes amount to twelve or fifteen rupees annually, for each family, beside which their goods are taken, without restraint, at any time; and where public labor is to be done, they are called out by hundreds, without compensation or provisions. Many die of fatigue and suffering on these occasions. They are, however, allowed to have their own head-men, who decide minor disputes, and may inflict minor punishments.

As to religion, the Karens may be almost said to have none. Individuals, of course, will have religious anxieties, and these make prayer and offerings to the Nao-pu-ee, or Nats.* In ordinary times, they make offerings to these of a little boiled rice laid on a board near the house. In periods of distress, a hog is offered. The mode of doing this is to chase him round, beating him with clubs till nearly dead, and then despatching him by thrusting a sharp stick down his throat. Though so little is done to propitiate the Nats, the fear of them is universal, and gives rise to a multitude of such stories as infest our nurseries.

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* The account of some individuals who worshipped a book, is familiar to the readers of missionary magazines and the memoir of Boardman. These were but a few families, and the rest of the Karens remained ignorant of such a faith. The word *Karen* is accented on the last syllable.

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Through fear of them, most Karens "are all their lifetime subject to bondage."

Various traditions prevail among them which have a remarkable similarity to Scripture facts. The following is a specimen: "Our race began with a married pair, who lived in happy innocence and abundance. Mo-kaw-le, or the devil, attempted to seduce them to partake of certain food which they had been commanded not to eat. They both listened and argued for some time, till the man, indignant and out of patience, would hear no more, and rising up, went away. The woman continued to listen. Mokawle assured her that if she would take his advice, she should know all things, and be endued with ability to fly in the air, or penetrate into the depth of the earth. That she might prove the truth of what he said, he begged her just to taste the least morsel, and she would know for herself. She began to hesitate, and said, 'Shall we verily be able to fly?' Upon this, Mokawle redoubled his protestations of ardent good will, and repeated the most flattering assurances, till the woman ate. Mokawle then praised and cajoled her, till she was induced to go and find her husband. He yielded reluctantly, and after much coaxing. They realised none of the promised advantages, but felt no difference in themselves till next day, when God came and cursed them, saying, 'You shall become old; you shall be sick; you shall die.'"

The only religious teachers are a sort of prophets called *Bookhoos*, who predict events, and are greatly venerated by the people. They are always bards, singing with uncommon skill, sometimes extemporaneously, verses of their own composition. The uniform burden of the prophecies is the coming of a deliverer, who is to gather their scattered tribes, and restore them to security and independence.

Besides these is a set of wizards, called *Wees;* who are far less respectable, but more numerous, and more dreaded. Bookhoos frequently become Wees; but there are many Wees who are never Bookhoos. They pretend to cure diseases, to know men's thoughts, and to converse with the spirits. Their performances are fraught with awe and terror to a superstitious people. They begin with solemn and mysterious movements; presently their eyes roll wildly; then their body trembles; and at length every muscle is agitated; while with frantic looks and foaming mouth, they utter oracles, or speak to a man's spirit and declare its responses.

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Let us now turn to the rest of this great field, in no part of which, except at Asam, is there a single missionary of any persuasion!

6. The SHYANS, *Shans*, or *Laos*. Geographers and historians know little of this numerous people; not even the number and location of their various tribes. The accounts of La Bissachere, Jarrie, Westhoff, Kempfer, and Marini, are rendered worthless by the contradictoriness of their statements, the confusion of their dissimilar orthography, and the changes which have occurred since their day.

No modern traveller has explored the country. Dr. Richardson alone has seen any considerable part of it. He communicated many facts respecting the Shyans of the region of Zemmai; but his whole account has been published in the Asiatic Journal, to which, if the reader please, he may refer. I spent many hours in examining intelligent officers and traders, whom I met at different places, and gathered some facts from the Shyan princes, to whom Colonel Burney introduced me at Ava; but as memorandums became voluminous, they became also contradictory; so that, instead of giving an entire chapter on this people, as I had intended, I shall venture only a few paragraphs.

The Shyan or Lao country is bounded by Asam on the north, China on the east, Siam and Camboja on the south, and Burmah on the west. The entire length of the country is about nine hundred miles, and the greatest breadth about four hundred. The population is probably not much short of three millions. *Shyan* is a Burman name, and *Low*, or *Lao*, the Chinese, which is adopted by the Portuguese. They call themselves *Tay*, (pronounced *Tie*,) and their language often bears that name in books. They seem to be the parent stock of both Asamese and Siamese. Indeed the name shows identity. Bengalees always put a vowel before every word, and make *m* and *n* convertible; so that *Shyan* becomes with them *A-syam*, which the English further altered to *Asam*. *Syam*, or *Siam*, is but another form of the same word.

The Shyans are divided into many tribes, and the language has a corresponding number of dialects. They have no alphabetical characters of their own; but a few individuals write their language in the Bengalee or Burman letters. The Roman letters have been wisely adopted by the missionaries at Sudiya. Readers will thus be more easily raised up, and vast expense saved to the mission. If the same plan be pursued in giving letters to the

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numerous tribes now to be mentioned, a happy uniformity in proper names, &c. will pervade all this region, and the diffusion of the Word hastened by many years.

It is impossible to enumerate the different tribes. Their chief designations seem to be from the regions they inhabit.

The *Cassay* or *Kathé Shyans* occupy a country sometimes called Nora, on the head waters of the Kyendween. The *northern Laos* inhabit the sources of the Meinam or Siam River. Their principal city is Kaintoun. The *Mrelap* or *Myelop Shyans* occupy the region between the upper part of the Irrawaddy and China, and are sometimes called Shyan Waws. Their chief towns are Momeit, Thennee, and Monay; from each of which are annual caravans to Ava. The *Tarouk* or *Chinese Shyans* reside chiefly in China. They are sometimes called *Ko-shyan-pyé*, or the "nine-tribe Shyans." The *Yunshyans* appear to be the Jangomas of the Modern Universal History. Perhaps they are the same as the Tarouk Shyans. The *Zemmai Shyans* occupy the region round the city of that name, and are less connected with Burmah than with Siam. Their Chobwaw is in reality monarch, and holds a very dubious fealty to his more powerful neighbor. The city of Zemmai is on the head waters of the Meinam, fifteen days from Bankok by boat. Dr. Richardson speaks highly of the mildness, intelligence, and purity of the people, and of the preëminent salubrity of the climate. The *Lowa Shyans* are numerously scattered over the southern portion of the Lao country, and stand high for intelligence and prosperity. One of the Woongyees at Ava assured me there were no Lowa Shyans, but that the people so called are only Lowas, scattered among Shyans; but I am led to believe he was mistaken. I saw at Maulmain some very intelligent traders who called themselves Lowa Shyans, and gave me a list of twelve or fifteen of their principal towns. The *Lenzens*, or *Southern Shyans*, border on Siam and Camboja, and seem to be the people called by old writers *Langchan* or *Vinchang*. They were conquered, in 1829, by the Siamese, and their king carried in chains to Bankok. Their chief town is Sandapuri.

The Shyans are, in some respects, a more interesting people, and more civilized than the Burmans. Such of their manufactures as I saw were greatly superior, and the common dress is much more artificial and convenient. They wear round jackets, short full trousers, and broad-brimmed hats; dressing, in fact, much like the Chinese. Though occasionally reduced and overrun by their neighbors, they have as yet maintained a virtual indepen-

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dence, and have to a great degree avoided those internal wars which have reduced the North American Indians to such weakness and diminution. Some of the tribes adhere to the ancient demon worship, but most of them have embraced Boodhism. Eight or ten missionaries might at once be settled advantageously in large cities, and would form an important advance upon China. One should be stationed at Ava, or Umerapoora, where he would have access to very large numbers, and where his operations would probably create no displeasure on the part of the government.

7. The TOUNG-THOOS are sometimes called *Tampees*. A few reside in scattered villages, on the Salwen River, near Maulmain; but most of them to the northward. They amount probably to twenty thousand. The northern portions are said to have a written language, and books in the Burman character. The southern portion seem wholly ignorant of letters, except a few, who read and write Burman. Their name, which signifies "southern people," was probably given them about Ava. The name they themselves give their tribe is *Paho*, or *Pwo*. Thetong, or Tethong, seems to have been their ancient metropolis. They resemble Karens in migratory habits, dress, habitations, and customs; but hold themselves to be of a higher grade. They are given to trade, and travel extensively among the villages in the wilderness, selling ornaments and other articles of luxury. The upper portions of the tribe cultivate tea, cotton, and indigo. They raise also considerable floss silk, feeding the worm on the plant called Puja.

8. The TSWAHS reside north-east of Maulmain, and are considerably numerous. They are somewhat more civilized than Karens, and manufacture many articles requiring considerable skill.

9. The KAHS inhabit the Siamese frontier, and are addicted to wandering, like the Karens. They were formerly numerous in Tavoy province, but the bulk of them went over to Siam, when the English took the country. They are still numerous. Their language is unwritten. Partial vocabularies of the languages of the Karens, Lowas, and Kahs, are given in the Asiatic Researches, on the authority of Dr. Buchanan Hamilton. It is not improbable that this is the tribe called *Lowas*, or possibly the people called *Lowa-kah*, found between Thennee and the Camboja River.

10. The WAHS are another wandering tribe, partly in the province of Mergui, but chiefly in Siam. They amount to about twelve thousand.

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11. The Se-longs, or *Zaloungs*, inhabit islands of the Mergui archipelago, chiefly Dong, Sulæ, and Lampee. On each island is a distinct tribe, with a distinct dialect; but the language is essentially the same, and resembles the Malay more than any other. Few races of men are more degraded than these. Their numbers cannot be ascertained, as they fly into the mountains when strangers visit their shores. Their food is chiefly fish and shell-fish. In seeking this, they put up their wretched huts wherever they find a temporary supply, and spend much of their time in canoes, among the small uninhabited islands contiguous. A missionary or two for these tribes might reside at Mergui, and itinerate among them in the dry season. Their unsettled residences would preclude his having access to them at any one place, till converts were made and some village established.

12. The Karen-nes, or "*Red Karens*," occupy the region directly east of Maulmain. They are more fair than Burmans, and their eyes generally light colored; which is very rare in the East. They are not a tribe of Karens, as the name implies, but seem to be descended from the Shyans. The latter universally wear trousers of *blue* cotton: these wear the same garment, but always of a *red* color; hence the name, probably given by some one who supposed them to be Karens. Their language contains a large mixture of Peguan words. They are remarkable for living in houses connected together, like a long shed. Sometimes a hundred live under one roof. They are without large cities, but have several villages of considerable size, and practise various mechanic arts with respectable success.

They are represented to be zealous Boodhists, and exceedingly savage. This character, however, is probably given them principally from their being addicted to man-stealing. Their practice is to seize defenceless Siamese, and sell them to the Burmans; and defenceless Burmans, and sell them to the Siamese. This trade is not now so earnestly pursued as formerly.

13. The Lawas are in the extreme south-east, bordering on China and Siam. Whether they have a separate country is uncertain. There are several large tribes of these; some tributary to Burmah, and some to Siam. Their entire number probably exceeds that of the Karens. It is probable they live among the Shyans as the Karens do among the Burmans; but their laws, religion, and customs are wholly different. They are not Boodhists, but worship *Nats*, and offer bloody sacrifices. They not only use no idols, but reject them with great abhorrence, and break them. They seem to have no large cities. Their lan-

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guage seems to be corrupt Burman. They are obviously distinguished from the Shyans, as an inferior and less civilized race.

14. The Ec-ca-bat Ku-lahs are occasionally called *Myadoes*, from Myadoo, their chief city. They are found a little north of Moke-so-bo, or Mon-cha-boo, as Symes calls it. Some of them reside in the British territory, and are called *Cachars*. They are a very short race, nearly as black as Hindoos. Among them are a number of Peguan-Portuguese Christians, brought there, and colonized, in a former reign; most of whom are distinguished by the light color of their eyes. The tribe is famous for silk manufactures. The dialect is peculiar, though essentially Burman. Burman books would answer for them; but few or none can read.

15. The Que, or *Quays*. Some of this people reside twelve or eighteen miles east of Umerapoora, and two clans on the west side of the Irrawaddy, towards the Kyendween. They have been a warlike, intelligent people, and very conspicuous in Burman history, though now but a few thousands. Their language is essentially Burman, but mixed with Peguan and Siamese. The Scriptures, as already printed, might probably suffice, though it would be necessary that a missionary should acquire their colloquial dialect. The chief Woongyee at Ava assured me that they have books in their own language, written as he thought, in a character resembling Chinese.

16. The Bonos are a considerable race north of Ava. Their language and customs are peculiar; but neither their boundaries nor numbers are ascertained. Nor could I ascertain whether these are the remnants of the ancient kingdom of Bong, or whether they are the same with a tribe called Phwoon. It is indeed doubtful whether the kingdom of Bong, described by Pemberton and others, ever existed as an independent nation.

17. The D'han-oos are found from one hundred to five hundred miles east of Ava. They have villages, but no distinct territory. Though not numerous, they are a thrifty, industrious people, and raise much of the tea which is brought to Ava. Their language is said to resemble the Tavoy dialect.

18. The Ka-doos are scattered over the province of Mogoung, between the Irrawaddy and Kyendween Rivers; chiefly between 24° and 26° of north latitude. They have their own villages and chiefs, and a distinct though unwritten language, but no separate territory. They are a quiet, industrious race. Their chief town is Penjala-Namo.

19. The Yaws are on the lower waters of the Kyendween, not

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far from Ava. The district is sometimes called *Yo*, or *Jo*. The language is essentially Burman, but spoken with a dialect intelligible only to themselves. Unlike the Burmans, they suffer their teeth to remain white, and the hair to flow loose. Most of the people are entirely without religion, like the Karens; the rest are Boodhists. They are an agricultural and pastoral people, enjoying a country of extreme salubrity and fruitfulness. They manufacture sugar, and export it to other parts of the empire; and often resort to Ava for the purposes of trade.

20. EN-GYEE. This tribe occupies the mountains toward Munipore, have a language of their own, unwritten, and are somewhat numerous.

21. The KYENS* are sometimes called *Boo-as*, and sometimes *Na-gas*, and by the Burmans *Chins*. They occupy part of the Arracan and Munipore frontier, chiefly the mountains of the district of Kubo, and amount to about fifty thousand, divided into various tribes, as the *Changsel*, the *Kongju*, the *Chedoo*, the *Kuporee*, &c. Some of the tribes are tributary to Burmah, others to the East India Company, and some are completely independent. Some tribes wear no other clothing than a thin board, fastened in front by a string round the hips. One tribe tattoo their women's faces in a horrible manner; of whom I have seen a number. They generally call themselves *Koloun*. Hamilton regards them as one of the original tribes of Farther India, and that, under various names, such as Karens, Kookies, Cossyahs, &c., and in various stages of civilization, they are spread, more or less, over this whole peninsula. Within the limits of Arracan are about fifteen thousand, who might be reached through Akyab and Kyouk Phyoo. A considerable village of these people stands at the entrance of the Oo-tha-long Nullah, ten days by water from Akyab. Many of them live in the intermediate space. The hill tribes are fierce and dreaded by all their neighbors; but the lowlanders cultivate the earth peacefully, and have settled habitations. Those under Burman authority pay their tribute chiefly in ivory, wax, coarse cottons, ginger, and turmeric. They are greatly addicted to arrack extracted from rice. I have seen cloths and other articles made by them, which display excellent skill and taste. Their language is peculiar and unwritten, and the dialects of the different tribes vary considerably.

Of religion they know almost nothing, having scarcely any idea of a Supreme Being, and few superstitions of any kind. Some offer bloody sacrifices before a certain bush, and worship

* Pronounced in one syllable.

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meteoric stones, talismans, and a god whom they call *A-po-ra-the*. The dead are burned, the bones, &c. of poor persons remaining around the pyre being buried on the spot, while those of the rich are carried to the great Kyoung-na-tine mountain, in the Arracan range. The father is expected to marry the widow of his son, and the son may marry any of his father's widows, except his own mother. Adultery is always punished with death.

22. The PA-LOUNGS, or *Polongs*, a numerous and intelligent race, reside between Bamoo and the Chinese frontier, having separate towns and villages among the Shyans, but with little, if any, territory exclusively their own. Some of their villages are interspersed among the Kah-kyens, and some are found almost as far south as Ava. They are a highland race, and find security in their mountains, both from Burmah and China, paying no tribute to either. They cultivate tea extensively, and export it, both dry and pickled. The men dress in Chinese fashion: women wear trousers, and a gown reaching to the knees, with sleeves. Their own language is unwritten, but many of the males can read Shyan. The language itself seems to be Shyan largely intermingled with Chinese, and pronounced so like Chinese, that the true Shyans do not understand it.

23. The KAH-KYENS, a very large and numerous tribe, of Singphoo origin, extend from the Irrawaddy to China, and from Bamoo to Thibet. It is not certain whether they have a distinct territory. Many of them reside in the province of Bamoo, particularly in and around Mogoung, and are distinguished by tattooing the space between their eyes. The Singphoos are sometimes called *Kahkyens*, but always resent it. These and the Lawas seem to be included by Du Halde, in his map, under the term Lo-los. Their language resembles the Burman; but as a people they are remarkably different from Chinese or Burmans. They are much less civilized than the tribes around them.

24. The SING-PHOOS, or *Sinkphoos*, called by Burmans *Thembaw*, occupy both sides of the higher region of the Irrawaddy, and spread from the Pat-koi hills to China. Duffer Gàm, their principal chief, assured me that they amount to at least 300,000 souls. They are divided into fifteen or twenty tribes, the principal of which are the *Meerip*, *Beesa*, *Lutong*, *Lapay*, and *Tesam*. Some tribes are under English authority, but more under Burman, and several are independent. The Burman governor resides at Toowah; but they have no large city. They trade with the Shyans at Mogoung, and the Burmans down the Kyendween, but chiefly with China. Their exports are gems, amber,

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noble serpentine, small dahs, and salt. They worship Nats, and cherish a great hatred to Boodhism; but considerable numbers are annually proselyted by Brahmins from Bengal, who constantly make strong efforts for this purpose, and unless Christians act with vigor and promptitude, annually increasing numbers will go over to that dreadful system. Some of these tribes are among the finest races of men in all this part of the world. The language is unwritten.

25. The PHWOONS, or *Phwons*, occupy parts of the region round Mogoung. There are two tribes of this name, distinguished by the terms great and small; whose dialects differ from each other considerably, and from adjacent languages totally. They are a quiet, industrious, agricultural people. They build their houses, not like the Burmans and Shyans, but like the people of the Kubo valley. They have no written character. They say their original country was to the north-east.

26. KHAN-TEES, spelled variously *Kangtees*, *Khantis*, *Kamptis*, and *Kantees*, are found on the west bank of the Irrawaddy, and are a numerous race. A small part of them only is subject to Burmah. Their language bears considerable affinity to the Burman, and is called *Tai*.

Adjacent to Burmah, but not tributary to it, are —

1. The MUN-I-POREANS. Their country has been so variously designated as to make great confusion in maps. By the Burmans, their region is called *Kathay;* by the Asamese, *Mekley;* by the Kacharese, *Moglie;* and by the Shyans, *Cassay*. Some authors give them one of these names, and some another; and some give them as separate countries. They hold a territory of about seven thousand square miles; but the population, though known to be numerous, is not ascertained. It is at least seventy thousand. The great valley of Mun-i-pore is twenty-five hundred feet above the level of the sea, and eminently salubrious.

2. The KA-CHARS,* or *Cachars*, are bounded north by Asam, east by Munipore, south by Tippera, or Tripura, and west by Sylhet and Jynteah. Their language is peculiar. They came under British government in 1832, and are rapidly improving in their civil condition. Surrounded, on three sides, by high mountain ranges, the rains, during the south-west monsoon, are very violent; and the inhabitants are subject to ague, diarrhœa, dysen-

* Ch as in *church*.

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tery, and fevers. The population is rated, by some authors, at five hundred thousand; and by others different numbers, down to eight thousand. The principal place is Silchar,* on the south side of the Barak River.

3. JYN-TEAH, or *Gentea*, lies between Kachar on the east, Asam on the north, and the Soormah River on the south, containing a population of a hundred and fifty thousand, of whom the greater part are Mussulmans, and low caste Hindus of Bengal origin. Most of this territory is now annexed to the British dominions.

4. COS-SY-AS, or *Khasias*, who denominate themselves Khyees, occupy the mountains of Asam, Cachar, Sylhet, and the Garrows. The region is about seventy miles long, and fifty miles wide, containing three thousand five hundred square miles. They are a numerous race, divided into clans, such as the *Kyrin*, the *Churra*, the *Ramryee*, the *Nuspung*, the *Muriow*, &c., and are distributed in considerable numbers among each of the tribes named above. The language in all is essentially the same. They retain some of the forms of independence, but are under the supervision of a British "agent for Cossya affairs." Some attempts have been made by the Serampore missionaries to give them a written language in the Bengalee character; but nothing of consequence has yet been done. Their religion is impure Brahminism, which has not long been introduced.

5. The GAR-ROWS, or *Garos*, occupy the mountainous region of the same name, bounded north and west by the valley of the Burampooter, south by Sylhet, and east by Jynteah. They were formerly numerous, but have been reduced by their warlike habits. The skulls of enemies are highly valued, and kept as trophies. Their territory is about a hundred and thirty miles long, by thirty or forty broad. They raise large quantities of cotton, and carry on a considerable trade with the English who now inhabit the country. Their houses are very comfortable, built on piles, like the Burmans'. Women do much servile work, but have a voice in all public business, and possess their full share of influence. The language is stated to be simple, and easy of acquisition, but is not reduced to writing. They have a religion of their own, but no priesthood. They worship *Sall Jung*, believe in transmigration, and make offerings, but have no temples. Brahminical doctrines are daily spreading amongst them, especially the more southern tribes. Polygamy is not practised. Their temper is said to be mild and gay; but they are

* Ch as in *church*.

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much addicted to drunkenness. A mission to this people is earnestly called for by Captain Jenkins, and some other of our friends residing adjacent to them. If a brother were to engage on their behalf, he might reside for a year or two at Gowhatee, where every facility would be at hand in gaining the language. This field, however, is much less encouraging in its present aspect than many others mentioned in this paper.

6. The TIP-PE-RAS, or *Tripuras*. Their country is called by Bengalese *Tura*, or *Teura*, lying on the east bank of the Burampooter, between 24° and 27° north latitude. On the north, it has Sylhet; on the south, Chittagong. It comprehends seven thousand square miles, and now forms part of Bengal. In this country are made the well-known cotton goods called Baftas, exported to every part of the world. They are a comparatively civilized people, amounting to eight hundred thousand souls, a majority of whom profess Hinduism; the rest are Mussulmans. They build their houses like the Burmans. Some parts of the country are covered with jungle, and abound with elephants; but the rest is fertile, and well cultivated, and the people are not only attentive to agriculture, but to manufactures of various kinds, and to commerce. They are divided into three tribes, viz. *Tipperas*, properly so called, on the banks of the Gomuty; *Alinagar*, on the River Phani, or Fenny; and the *Reangon*, on the River Monu. All speak the same language, which is peculiar to themselves.

7. The LA-LONGS inhabit the low hills of the Jynteah country, especially a tract now annexed to the district of Noagong, and are estimated at over twenty thousand souls. They resemble the Meekeers in character, have no written language, scarcely any idea of a Supreme Being, and hardly the forms of any religion. Their region is very unhealthy to foreigners, six months in a year; but the missionary could then reside at the adjacent and very healthy city of Noagong, where much of his work for them could be continued.

8. The NAG-AS are a very numerous people on the borders of Cachar, Munipore, and Asam. Their country belongs partly to one, and partly to the other of these states. They are called Nagas (literally "naked people") from their almost total want of dress. There are many clans or tribes of them, differing greatly in their measure of civilization. The better sort dwell in compact villages of well-built houses on high hills, and are reported to be a very handsome and athletic race; active, both in agriculture and merchandise. The religion of the more intelligent tribes is a rude

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sort of demonology; but they have no idea of a Supreme Being, or the nature of the soul. Some of these tribes are in the lowest state of humanity. The Rev. Mr. Rae, of the Serampore mission, has made extensive journeys among this people and the Meekeers, and published ample and interesting details.

9. The Joo-me-as reside chiefly in Chittagong, on a range of hilly country, on the head waters of the Kulladine, between the mountains and the plains. There are some tribes of them in Tippera, and some in Arracan. They cultivate hill rice and cotton. Their language is wholly unintelligible both to Mugs and Bengalees, and is unwritten. Their religion is an impure Boodhism. They remove their villages every year, and always cultivate new grounds. They pay tribute to the government at Chittagong, through a native Zemindar; who lives in considerable state at Bazileah, eastward of Chittagong, and calls himself raja.

10. The Chak-ma tribe is allied to the Joomea, and practise the same religion. They are wholly confined to the hilly interior of Chittagong, and are supposed to amount to about seventeen thousand. They are considerably civilized, and some can read Bengalee; but generally write it in Burman character. A dialect of Bengalee is the common language, and their dress is quite that of Hindus. These and the Joomeas are a hardy and industrious people, and cut all the ship and furniture timber which is brought down Chittagong River. They are remarked also for intrepidity as hunters, and for general gentleness and probity of manners.

11. The Raj-bung-sies amount to full thirty thousand souls, scattered in every direction over Chittagong, and occupying some places almost exclusively, such as Run-ga-heer and Sunka River. They are mostly Bengalee Boodhists, sprung from governing families of Arracanese, who being forced to abandon their country during former intestinal commotions, settled in Chittagong, and became naturalized. Their name signifies literally "children of princes." But though they hold themselves superior to Mugs, they are a very poor people, and many of them come down into the large town to be servants. Their language is a corrupt Bengalee. They retain the Boodhist faith, and have a few priests and kyoungs, but no pagodas.

12. The A-rings are a tribe wholly independent. They occupy spurs of the Youmadou Mountains in the rear of the Kyens, and are known to amount to at least thirty thousand. They reside within the limits of Arracan, but are not enumerated in the census of that province. They bring into the plains

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cotton, ivory, and a little cloth, to barter for salt and gnapee. They are exceedingly addicted to intoxication. The liquor for this purpose is made of fermented rice, distilled with a rude apparatus of earthen ware. Their language is peculiar and unwritten. They are not Boodhists, but worship Nats; paying, however, little attention to religious forms, and only when pressed by calamity.

13. The Koo-kies, or *Kunghis*, called by the Burmans *Langeh*, and by Bengalese *Lingta*, are a very numerous people, having at least ten thousand men capable of bearing arms. They occupy the region of the Barak and Koomty Rivers, bordered, though indistinctly, by Kachar and Tipperah on the west, Chittagong on the south-west, and Burmah on the south-east. They are divided into at least ten tribes, bearing different names, but generally live at peace with each other. The dialects of these tribes are said to be so various as to be unintelligible to each other. They have no caste, and eat all kinds of flesh. Some of the tribes go nearly naked. In general, they neglect agriculture, and depend on the game and fruits of the forest. By consequence, they all collect into villages, some of which are very large, and which they remove every few years. They believe in future rewards and punishments, and worship evil genii, whom they desire to propitiate. Some are found also in Chittagong. They are exceedingly savage and warlike: strangers cannot pass safely through their country, their heads being considered a great prize. No young man can marry without possessing one of these trophies. Some houses have many of them.*

14. The Kum-a-ons, or *Kumoons*, occupy an area of about seven thousand square miles formerly subject to the Gorkhas, extending from Rohilcund to the peaks of the Himmalaya — a rugged and cold district, with little level arable land. The people are in a very rude state, laboring just enough to support nature. Some of them live in stone houses. The religion is Hinduism, and many of the people are brahmins. This country was acquired by the British in 1815, and Almora, one of its towns, was made a sanitarium for the Company's servants in bad health. A good road extends from Rohilcund to Almora, through the Bamoury pass; and another from Hawellbaugh, a civil station of the East India Company. This country is largely described by Fullarton, Raper, and Dr. F. Buchanan.

15. The Mroongs, or *Mroos*, occupy the country between the

* See Annals of Oriental Literature, Part III.; Philosoph. Journal, Vol. IV.

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Kyens and the plains, from the Cosi to the Teesta, north of Rungpore district, and formerly belonging to Nepaul. From this region great quantities of timber are floated to Calcutta, chiefly the Saul tree. A number of this tribe, supposed to amount to five thousand, are found in Arracan, chiefly in the district of Akyab; and are as civilized as the people of the plains.

17. The KUBOS are of Shyan descent, and occupy the valley of the Munipore River, one of the tributaries of the Kyendween.

18. The GOR-KAS occupy a large region north of Nepaul, but a warmer and pleasanter country. It has many fine mountain streams, most of which combine in the Trisoolgunga. Gorkha, the former capital, (lat. 27° 50′, long. 84° 22′,) forty-one miles west-north-west from Catmandoo, contains about one thousand houses, and Catmandoo, the present capital, twice that number. They conquered Nepaul in 1768, and became a powerful people; but are now under British rule.

19. The KIR-AUTS, evidently of Tartar origin, occupy a space between Nepaul and Bootan. They are now confined to the mountains, but formerly governed portions of Dinagepore and Rungpore. Their religion is a negligent Boodhism; but since their subjection to the Gorkas, many have become Brahminists. They are not wholly illiterate, and write the language in the Nagree character. Individuals of this tribe are scattered over Bengal and Bahar, where they follow the life of gypsies, and wander about, preaching and telling fortunes. These are called *Kichacks*.

20. The BIJ-NEES occupy a province east of Asam, and speak the Bengalee language. They occupy both sides of the Burampooter, part of them being subject to the British, and part independent. It is an extensive, and much of it a beautiful country. The natives depend chiefly on agriculture, and have therefore stationary villages, many of which are much neater than those of Bengal. Some idea both of the agriculture and population of the district may be derived from the fact that, in 1809, taxes were collected, by the raja, from thirty-two thousand four hundred ploughs. Bijnee, the capital, is situated twenty-five miles east from Goalpara, (lat. 26° 29′ long. 89° 47′,) and is strongly fortified.

21. The A-SAM-ESE occupy most of the valleys and fertile portions of the region called *Asam*, while other tribes, in general less civilized, occupy the hills and mountains, especially on the frontier. Their territory became a part of Burmah in 1821–2, but is now wholly under British control. They are very numer-

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ous, estimated by some authors at a million; and are so far civilized as to secure to a missionary the immediate prospect of usefulness.

A missionary to this people might very advantageously be at once settled at Jurhath, long the seat of the Asamese rajas, and regarded as the capital of Upper Asam. Another is wanted at Gowhatte, the capital of Lower Asam, and the residence of the British agent for this region — a station now held by Captain Jenkins, a warm philanthropist, who has not only invited missionaries to this region, and rendered them important services, but has given more than a thousand dollars toward the operations of the American Baptist mission at Sudiya. Noa-gong, Gualpara, &c., are now ripe for missionary labor.

22. The MEE-KEERS, or *Mikirs*, occupy a part of Asam, south of the Burampooter, and amount to at least twenty thousand. They are greatly addicted to drunkenness, but are simple, honest, industrious, and inoffensive. Some of late years have become Brahminists. They are a people in every respect prepared for missionary labor. The most inviting point for a station is No-a-gong. The Serampore missionaries were very anxious to establish a mission here, but relinquished the idea for want of means.

23. The A-BORS reside along the south side of the Himmalaya Mountains, from long. 93° to long. 95°. A very numerous and somewhat civilized race, divided into various tribes, such as the *Padows*, *Saloos*, *Meboos*, *Golmars*, *Mayings*, &c. Their country is cold, and manners rude. They use, both in war and in the chase, arrows poisoned with Bisa. The article is prepared from a fibrous root, which they keep secret, and is sold in considerable quantities to neighboring tribes. They regard no food impure, but beef; and are addicted to strong drink. They worship a deity called *Ap-hoom*. They dress well. Some of them annually visit Sudiya. No written character.

24. The MEE-REES, or *Miris*, adjoin the Abors, and are wholly independent. They occupy a strip of level land extending along the right bank of the Burampooter from Asam to the Dihong River, which separates them from the Abors. They are few and degraded, but somewhat industrious. They raise some opium, and have a few manufactures. The head village is *Mot-gaon*. Their language is the same as that of the Abors. The missionaries for this tribe and the Duphlas would probably reside at Bishnath, (lat. 26° 40′, long. 93° 12′,) a British station on the Burampooter, and head quarters of the Asam light infantry; or at

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Tizpore, on the north bank of the same river, (lat. 26° 37′, long. 92° 52′,) where also are British officers and sepoys. The country between these stations is beautiful. On the west side of the Barelli River, which passes through this space, is a settlement of at least four hundred families of Meerees; and on the east is the densely peopled district of Noa-dwar.

25. The Bor-Abors; a powerful tribe occupying the loftier ranges between Sudiya and the Bonash River, extending to Thibet. The word *Bor* means *great*. The people call themselves *Padam*. These and the two last-named tribes are essentially one people, and speak the same language. They have no written characters; but the language is fluent, easy of pronunciation, and readily acquired by a foreigner. Missionaries might at first reside with the Meerees, either at the station mentioned above, or on the Burampooter, opposite to Sudiya, where are many Meerees; and penetrate among the Abors and Borabors, as prudence might dictate.

26. The A-homs occupy the eastern parts of Asam, and speak the language of Bengal. Three fourths of them are Brahminists. They are more numerous than some of the tribes which have been named above.

27. The Kol-i-tas, or *Kulitas*, are scattered through the Rungpore district, and part of Asam. They speak Bengalee, and have adopted that religion. They are called by Hamilton a powerful, independent, and civilized nation.

28. The Mish-mees occupy the sources of the Lohit and Dibong Rivers, to the north-east of Sudiya — a lofty and very cold region. They are a very extensive race, possessing industrious habits, and more gentleness than mountaineers in general. Missionaries would be quite safe among them. None are found on the plains near Sudiya, but a constant succession of them visit that city for purposes of trade.

They are distinguished for hospitality. When a man kills a bullock, he invites his friends to partake; all the skulls are preserved in his house, as a proof of his hospitality, till he dies, when they are piled on his grave as an honorable monument. One branch of the Mishmees are a good deal mixed among the Abors.

29. The Kan-tees, descended from the Bor Kantees, inhabit a triangle near the sources of the Irrawaddy, bounded by the rivers Lohit and Dibong, and the mountains of the Mishmees. They are a very intelligent and numerous race, and have many large towns, among which Mun-lông and Man-sai are the principal. The language is Shyan. Rev. Messrs. Brown and Cutter

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are now laboring at Sudiya for this tribe and others, and thus form the exception mentioned at the beginning of this article. Sudiya stands on the right bank of the Ku-nil, or Kundil nullah, six miles above its junction with the Lohit, and has ten thousand inhabitants. It is the advance British post on the north-east frontier, and has a military force and commissioner. The missionaries have reduced the language to writing, in the Roman character, and printed various elementary books.

30. The BOR-KANTEES reside between the eastern portion of Asam, and the valley of the Irrawaddy. Their capital is Manchee, twelve days from Sudiya. A numerous and interesting people. Language is nearly allied to the Shyan.

31. The SING-PHOOS. Of this people there are large numbers under British sway, in the neighborhood of Sudiya. They are divided from the Burman Singphoos, on the south, by the Patkoi Hills, and from the Bor Kantees, on the east, by the Langtan Mountains. On the west, they are bounded by a line extended from Sudiya to the Patkoi range. They worship idols, and seem to have a religion mixed up of doctrines from their neighbors. An intelligent and enterprising race. No written character. The Singphoos are likely to be much better known, from the fact that the tea-plant, which the British are so anxious to cultivate in India, flourishes chiefly in their territory. A very inviting missionary station is found at Ningru, a beautiful village on the high bank of the Buri Dihing, three days south of Sudiya, and in the midst of a tea country. Missionaries might, however, advantageously remain a year or two at Sudiya, where are many Singphoos, and where advantages for acquiring the language would be greater than in the jungle. The language is said to be singularly difficult, and full of combinations of consonants, almost unmanageable to a foreigner.*

32. The KU-NUNGS; a wretched race, subject to the Kantees, somewhat numerous. Language not written. They occupy the mountains to the northward and eastward of the Hukung Valley, toward Asam.

33. The MUT-TUCKS; a tribe on the eastern border of Asam, south of the Burampooter, numbering twenty-five thousand men, beside women and children. Some of their villages contain a thousand houses each. It is probable they are the same people sometimes called also *Moo-a-ma-ree-as*, *Morams*, and *Morahs*.

* Rev. Mr. Brunson left America in 1837, to labor among this people. He has also interested himself for the Nagahs.

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Though occupying a region rendered cold by its elevation, they have many comforts, and are a highly thrifty and intelligent people.

34. The LAP-CHAS, or *Sikhims*, are separated from the Chinese dominions in Thibet by the Kha-wa Karpola ridge of the Himmalaya. The eastern branch of the Teesta River separates them from the Deb Raja of Bootan; and to the west, the Konki River divides them from Nepaul. The length of the district is about seventy miles, and the average breadth forty; almost all hilly. The proper name of this people is *Lapcha;* the term Sikhims being given them from the name of the capital. They are one of the most important tribes of the Nepaul Valley. They generally embrace the Boodhism of the Grand Lama; but are very lax in their observance of it, killing animals, and drinking to excess. They are intermixed very much with the Booteas. The unicorn, so long deemed fabulous, is said certainly to exist in this country. The region is under British influence, though virtually independent. The raja holds an intimate intercourse with Lassa and China.

35. The DUF-LAS, sometimes spelled *Duphlas*, and sometimes *Dupholas;* an independent tribe on the north border of Asam, westward of Bootan. They are a powerful tribe, and inhabit a region which, though hilly, is fruitful both in produce and game. They are considerably civilized, and carry on a brisk traffic with their neighbors.

36. The A-KAS border on the Duflas, and are also independent.

37. The KU-PA CHOW-AS occupy a hilly range contiguous to the Akas.

38. The BOO-TEAS, an independent tribe, in the neighborhood of the Akas and Duflas, occupying both sides of the great Himmalaya range. Those on this side are tributary to the English, and those on the other side to some tribes of Tartars. They are evidently of Thibet origin; and the province was probably once part of that country. Much of the territory is above the line of perpetual snow. The villagers migrate to the valleys in October, and return in May. Their principal subsistence is derived from numerous flocks and herds. The villages are small and scattered. The religion is Lamaism.

Beside these there are several tribes less known, such as, 39. the Tangkools; 40. the Kons; 41. the Anals; 42. the Poorums; 43. Mueyols; 44. Munsangs; 45. Murings; and 46. Luhoppas; all found on the mountain ranges to the eastward of Chittagong; 47. the Rumbos; 48. Joholes; 49. Jompoles; 50. Gom-

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inchis; 51. Oojongs; 52. Scrimenantis; 53. Ulus; 54. Calangs; 55. Jellaboos; 56. Segamets; 57. Kemoungs; 58. Udais; 59. Sakkeys, 60. Utans; 61. Joccoons; 62. Semangs; 63. Oodees; 64. Sakais; and, 65. Rayots; all on the Malay Peninsula, having different languages, though more or less mixed with Malay; 66. the Simongs, on the Yamunee River; 66. the Reegas; 68. Pasees; 69. Mizongs; 70. Bibors; and 71. Barkans; all on the northern edge of Asam, toward the Lama country; 72. the Uniyas; 73. Marchas; 74. Jowaries; and 75. Suryabans; on the margin of the Himmalaya, in the region of Niti Ghaut, and Sutuleje River; 76. the Khoibus; 77. Longphus; 78. Champungs; 79. Kapwis; and 80. Korengs; all occupying portions of the region of Asam.

Here then, are twenty-six races of people in the Burman empire, and eighty in the immediate vicinity, making *a hundred and six.* The subdivision of many of these into tribes speaking different dialects, increases the number of distinct missions which demand to be commenced to about a hundred and twenty. Further investigations in these regions will discover other tribes, equally entitled to missionary effort. If the survey were extended, so as to include the territories of the Grand Lama, where it is believed there is no missionary, we should enrol some sixteen or twenty tribes and dialects more.

Supposing the Baptist Board to be bound to supply only the field described in this paper, and which has hitherto been left to them, together with British and proper Burmah, and to send only two missionaries to each language, what a mighty effort is required, compared to their present operations! Two hundred and forty men would be demanded immediately; and years must elapse before they could acquire their respective languages.

Should we at once enter upon these fields, and forestall the introduction of Hindu and Burman literature and superstition, we should gain much every way. As regards literature alone, promptitude is important. To *commence* this, among a rude but rising people, is to save mountains of obstacles in future efforts. Heathen literature is every where, and has always been, the *grand prop* of heathen religions. It was the curse of Chaldea, of Egypt, of Greece, of Rome, of Arabia. It is the curse of India, of Burmah, of China. The absence of it is the huge advantage of the Karens, and one great cause, under God, of missionary success with that people. The same advantage is now offered, in relation to the tribes here described; but it

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cannot always continue. They will soon have Mahometan or Hindu legends and literature, if we give them not the truth.

These remarks are not at variance with the admitted fact that ignorance is a principal hinderance of Christianity. The educated heathen is as ignorant as the uneducated: nay, his requisitions make him worse than ignorant. They fill him with error. They oppress him with stronger superstitions. They inflate him with pride, while they debase and harden his heart.

To give any people a written language, is not to divert the missionary from his proper work. It is a part of his work, and highly important. In accomplishing it, he gives more or less literature to the people; and this literature, being at the foundation of all their future improvements, and based not on false, but on true philosophy, must even prove the handmaid to religion, to say nothing of still higher benefits gained by giving a people the written word of God. Two hundred and fifty or sixty men are wanted this moment to supply these new fields, and to reënforce the present missions in Burmah, even on the supposition that native preachers will be raised up in numbers equal to nearly all the demand for preaching.

Further remarks are unnecessary. The facts speak with sufficient eloquence. Where are the thousand young men in our churches? Will they all go to the law, to physic, to merchandise, to mechanics, or to the field, without once questioning the propriety of giving themselves to the holy ministry? Shall the heathen, the Jew, the Mussulman, and the Papist, have none of their sympathies? Must every view of a perishing world be shut from their eyes, while, in their own land, and for their own ends, they seek domestic comforts, or amass property, or squabble in politics?

May those whose duty it is to embark in this blessed enterprise hear the voice of the Lord, saying, "Whom shall I send, and who will go for us?" and without delay respond, "Here am I; send me."

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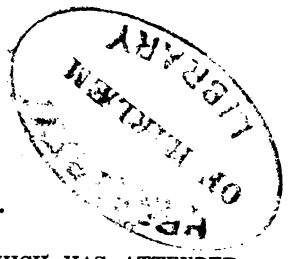

CHAPTER III.

ON THE MEASURE OF SUCCESS WHICH HAS ATTENDED MODERN MISSIONS.

Introduction. — I. The Number of Missionaries. — II. The Kind of Labor performed: Preparatory; Collateral; Additional; Erroneous. — III. Disadvantages of Modern Missionaries: Imperfect Knowledge of the Language; Poverty of the Languages themselves; Want of Familiarity with the Religion and People; Degraded State of the Natives; Inability to live as they live; Being Foreigners; The Structure of Society; The prevailing Philosophy; The Presence of nominal Christians; Popery. — IV. Efforts which do not reach the Field. — V. The Amount accomplished: A large Force in the Field; Impediments removed; Translations made; Languages reduced to Writing; General Literature imparted; Tracts written; Grammars, Dictionaries, and other Helps prepared; Immense Distribution of Bibles and Tracts; Mechanical Facilities created; Schools established; and Youth already educated; Blessings of Christian Morality diffused; Idolatry in some Places shaken; Effects on Europeans abroad; Actual Conversions. — VI. Effects on the Churches at Home — Remarks.

MANY of the best friends of missions avow feelings of disappointment, in regard to the measure of success which has attended the enterprise. Considering the great efforts which have been made, they are ready to infer either that there is some radical error in the mode of operation, or that "the set time" to bring in the heathen, has not yet come. At this we can scarcely wonder, when we consider the misstatements which are current, and the prevalent deficiency of information on this subject, even among religious persons, for want of reading missionary periodicals.

Those who stand aloof from the work, are still more disposed to regard it as a failure. Some are not backward to charge those who persist, with fanaticism and folly; and a few go so far as to brand them with chicanery and corruption, and to declare their belief that most of the funds contributed for missions, are retained by the hands through which they pass.

On the other hand, there are those who dwell always on animating prognostics and local successes. Reluctant to contemplate discouraging circumstances, they anxiously exclude such

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details from what they say or publish, and at monthly concerts of prayer, or other public meetings, create an impression that the work is well nigh done, at least in some places. There is thus a danger of making contributions to missions the fruit rather of temporary emotion than habitual principle, and of graduating the measure of our duty more by the amount of success than the distinctness of injunction. And when, in a course of years, the expected results are not realized, there is a proneness to dejection and lassitude.

The writer cannot join with those whose tone is chiefly that of exultation. But he is persuaded that missions have succeeded, to a degree fully equal to the amount and kind of labor bestowed, and presents the following considerations to sustain this opinion.

Before proceeding to measure the absolute magnitude of what has been accomplished, it is necessary to consider the true amount of means employed, and the exact manner in which they have been applied.

I. *The number of missionaries, and the amount of time and energy they have had to bestow on their work.*

1. The English Baptist Missionary Society was formed in 1792; the London Missionary Society in 1795; the Scotch Missionary Society in 1796; the Church Missionary Society in 1800; the American Board of Commissioners for Foreign Missions in 1810; the Baptist Board in 1814; the Episcopal and the Methodist Missionary Societies in 1820.

Of course, the first years in each of these societies produced very few missionaries. By a careful analysis of all the missionary statistics within reach, it appears that in 1810, the whole number of stations was twenty-nine; in 1820, fifty-seven; and at the present time, about four hundred. If we allow two missionaries to a station, it gives us, in 1810, fifty-eight; in 1820, a hundred and fourteen; and at the present time eight hundred. We thus perceive that we have proceeded but slowly to the present magnitude of our operations. One half of the present number of missionaries have gone out within so recent a period, as not yet to have acquired the languages of their people.

2. The lives of missionaries are shorter than those of ministers at home; not exceeding, probably, on an average, more than eight or nine years.

3. As the highest instances of longevity are found among those who gave themselves chiefly to translations and English preaching, the average life of such as were devoted to the immediate conversion of natives is still farther lessened.

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4. All those who died before they had been in the field four years, are to be presumed not to have become efficient preachers.

5. Three or four years are to be deducted from the brief span of all missionaries, as time spent chiefly in study.

6. Most missions have been carried forward in regions where the missionaries were robbed of one fourth of their effective energy by climate. Combine all these considerations, and the absolute amount of direct efforts for the conversion of heathen is reduced to a very paltry sum.

Again: The calculations which have been made on the labors of the wives of missionaries, are for the most part, much too large. Speeches, essays, and sermons have described the public usefulness of females in glowing terms. It has even been declared that on this account, "almost all missionaries of the Protestant churches may count for two." The seclusion of women in certain countries, has principally given rise to this opinion, as they can find access to their own sex in a manner not practicable to their husbands. But it must be considered that only in a part of the field are females rigidly secluded, and then only the higher classes, with which few missions have much to do. Few missionaries' wives have acquired the language to such an extent as to enable them to be useful in this way. Their opportunities for learning are by no means so good as those of their husbands. Household duties demand some time; their minds have been less trained to the acquisition of language; and such as have children are greatly put back in their studies, and hindered from missionary work, if ever so familiar with the language. Among ourselves, we do not reckon ministers' wives as so many evangelists, when we compute the degree to which a state or county is supplied with the means of grace. Much less can we calculate upon the wives of missionaries. The helps and facilities enjoyed by a woman at home, who essays to do public good, are not found among the heathen. There, few nurses or servants can be trusted alone with children, even for an hour; the elder ones are not safe away at school, but must be about the mother, and taught wholly by her — itself a great task, which few mothers in America could add to their other cares. In sickness, she is not aided by a circle of kind friends, but must nurse her husband, her child, or her scholar, day by day, alone; destitute even of the aid which servants might render, could they fully understand her commands or customs. At home, a minister's wife does good chiefly through others, by setting in motion and keeping up plans which they can execute. But not so with the missionary's wife.

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She has around her no circle of active and unencumbered sisters, to teach Sabbath schools, to form Bible classes, or to constitute societies for good objects. All she does must be carried on, from beginning to end, by her own individual unassisted energies. She must find her principal sphere of usefulness in keeping her husband whole-hearted and happy; in being a good housewife; sustaining all the domestic cares; training up her children well; furnishing her husband prudent counsel and affectionate support; and setting before the heathen the sweet and impressive example of a well-ordered Christian family, and the elevated and purifying character of conjugal life, as regulated by the New Testament. As time and opportunity offer, she should diligently and thoroughly study the language. Then let her take every opportunity of conversing with such as come to the house, form a circle of acquaintance among the native females, and faithfully visit among them as a Christian teacher.

Unmarried females, and such as have no children, may generally be regarded as missionaries in the fullest sense. Some of these have maintained for years a course of public usefulness not inferior to their masculine fellow-laborers.

II. *The kind of labor which has been performed.*

1. Up to the present period, the principal portion of missionary labor has been *preparatory.*

He who views the lofty column is apt to forget how great have been the labors of the architect beneath the surface of the earth, and how widely the hidden foundations spread round beneath his feet. So when we survey the results of missions; most of the labor, though indispensable, is not now seen. Nor can any inspection of their present condition disclose the extent and variety of past labors.

We need not here stop to inquire whether missionaries have devoted *too much* time to translations, authorship, schools, secular business, or preaching in English. It is sufficient for the present argument, that the major part of our efforts have been so expended. It is not possible to arrive at precision in regard to the exact proportion; but from careful inquiries, I am led to set down, as preparatory, *three fourths* of the work done in India, much more as to China and Western Asia, and somewhat less in most other missions.

2. No small portion of time and energy has been spent on objects which may be called *collateral.*

A pastor at home looks for these labors to his church, and to

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benevolent societies. He has around him those who maintain Sunday schools, distribute Bibles and tracts, sustain pecuniary agencies, hold meetings in private houses, visit the sick, maintain discipline, and perform a multitude of other services, which in a foreign land devolve on the missionary alone. The fraction of effort, left after making the deductions of the last head, is therefore to be still farther abridged, if we mean to measure missionaries by ministers at home.

3. He has many duties *additional* to those of a pastor in a Christian land.

In addition to all his studies and labors of a strictly missionary and evangelical character, he must erect places of worship, dwellings, and school-houses; employ and oversee native assistants and catechists; and send out agents, with Bibles and tracts. In the absence of physicians, friends, nurses, and trained servants, he must be surgeon, midwife, and nurse, in his own family. In many cases, he must devote considerable time to the dispensing of medicine to the natives. He must be schoolmaster for his own children, as well as Sunday school teacher, and perhaps superintend native schools.

Beside this list of duties, so large as almost to seem absurd, he must correspond with his friends at home, the Society, and fellow-missionaries; keep careful money accounts; and maintain a proper intercourse with Europeans around him.

4. Many missionaries have felt obliged to imitate the example of Carey, Marshman, and Ward, and of the Moravians generally, in devoting much time to raising pecuniary resources. While the public was but half awake to their duty, there was much reason for this. There are perhaps cases now where it is proper. I only name it as another deduction from our computation of the measure of means strictly spent in converting the heathen.

5. Much time and money have been expended *erroneously*, at least in several missions.

Shops, houses, mills, farms, machines, implements, fonts of type, and books, have been made unwisely, and relinquished; or made at too great a cost. The temporal affairs of the people have received too much attention. Periodical publications have entrenched on higher duties; translations have in some cases been made prematurely; and in others great labor has been bestowed in making revisions, which prove not to be improvements.

All this was to be expected. In labors not expressly patterned in the New Testament, we have no teacher but experience, whose instructions are always costly. No reasonable man could

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expect this item to be less than it is. Happily the pressure of such expenses has passed away with the period of our inexperience.

III. We will now glance at *the disadvantages under which the best and purest missionary labor is exerted.*

The bigotry, superstition, and sensuality of the heathen, their want of early training in the proper theory of religion, the absence of a correct moral sense, and similar disadvantages of great magnitude, not felt by ministers in a Christian land, will not be insisted upon; because they equally impeded the apostles, who nevertheless had great success. I intend only to name those which are peculiar to modern missionaries.

1. An imperfect knowledge of the language of the people.

Scarcely one missionary in twenty has become able to preach with entire fluency, and probably never one had such a knowledge of the language as inspiration gave. A great amount of preaching has been done through interpreters, and these often unconverted heathen, who could not give full force to themes they did not comprehend. Few can acquire such mastery of a foreign tongue, as to express their thoughts with the glow and intensity of a native, even when the idiom and structure of the language is thoroughly understood.

An experienced missionary in Bengal assured me, that on an average, not one half of the sermons of missionaries who undertake to preach is understood. Dr. Carey, in a letter of August, 1809, states that after, by years of study, he thought he had fully mastered the Bengalee, and had then preached it two full years, he discovered that he was not understood! Yet Dr. C.'s teachers flattered him that he was understood perfectly. This is a very common deception of pundits and moonshees. In the opinion of one of the most experienced missionaries in the Madras presidency, not one missionary in ten, out of those who live the longest, ever gets the language so as to be generally understood, except when declaring the simplest truths. This is a difficulty not to be removed. Merchants and traders may easily acquire the vocabulary of traffic and social life, and so do missionaries. They may go further, and be able to read or understand literary and historical subjects. But to have the ready command of words, on abstract theological subjects, and all the nice shades of meaning requisite to discuss accurately mental and moral subjects, can only be the work of many years, of intense study, and great practice.

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2. There is a still greater difficulty in the poverty of the languages themselves.

For terms which are of primary importance in religious discourse, words must often be used which are either unmeaning, or foreign to the purpose, or inaccurate. It is not easy to exhibit this difficulty in its true magnitude, to such as have not mixed with heathen. A few examples may, however, make the argument intelligible. Words equivalent to God, Lord, &c., must, in various languages, be those which the heathen apply to their idols; for there are no others. In Tamul, the word *pâvum* (sin) signifies only "exposure to evil;" or simply "evil;" whether natural or moral; and may be applied to a beast as well as a man. The word *padesuttam* (holiness) means "clearness." *Regeneration* is understood by a Hindu or Boodhist to mean "another birth" in this world, or "transmigration." The *purposes of God* they understand to be "fate." The word used in Bengalee for *holy*, (d'harma) sometimes means "merit" acquired by acts of religious worship, and sometimes "that which is agreeable to rule or custom." When the compound word *Holy Ghost* is translated, it becomes "Spirit of rule," or some phrase not more intelligible. In the Episcopal Liturgy in Bengalee, it is rendered "Spirit of existence," (sadatma;) and Mr. Yates, in his new version of the Scriptures, uses the word *pabitru*, "clean." This last, while it avoids the hazard of conveying a wrong idea, and seems to be the best rendering, is yet evidently imperfect. In Siamese, the word most used for *sin* (tôt) means either "guilt," or the "punishment of guilt," or simply "exposure to punishment." The best word the missionaries can get for *holy*, is *boresut*, "purified," when people are spoken of; and *saksit*, "or Spirit having power because of sanctity," when the Holy Ghost is meant. There is no Siamese word equivalent to *repent*; and a phrase is used signifying "to establish the mind anew," or "make new resolves." In Burman, there is no term equivalent to our *heaven*, and a word meaning "sky," or more properly "space," is used; nor any word for *angel*, and the rendering of that term has to be "sky-messenger;" nor any word for *condemn*, except the circumlocution "decide according to demerit, or sin;" nor any word for *conscience*, *thank*, &c. &c. I might add scores of such cases, given me by missionaries. There is scarcely a theological term not subject to this difficulty.

For a multitude of our terms there is no word at all. Among these are not only theological terms, such as sanctification, gospel, evangelist, church, atonement, devil, &c., but the names of

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implements, animals, customs, clothing, and many other things, of which ignorant and remote tribes have never heard, and for which entire new terms are obliged to be coined.

Let a man imagine how he would be embarrassed in reading a book, or hearing a discourse, in which he constantly met with Greek or Arabic terms, and words used in a sense differing more or less from that in which he understands them, and these often the principal terms in the sentence; and he may form some conception of this difficulty. Even the native assistant, preaching in his mother tongue, is not properly understood; for he must use these terms.

3. Want of familiarity with the system and sacred books to be encountered, and with national prejudices and modes of thinking.

For exposing with freedom, and attacking with power, a popular belief, these are eminent advantages. Hence, in part, the superior success of native preachers. The apostles were native preachers, almost wherever they went; and we see how largely they used their intimate knowledge of the national religion and habits of thinking, not only in disputations, but in formal discourses and epistles. Many years must elapse before a missionary can attain this power; and then only by the wearisome perusal of many volumes of disgusting legends, as well as contact with natives in many ways, and for a long period.

4. The rudeness and ignorance of the people sought to be reclaimed.

Idolatry tends steadily downward; and eighteen centuries have served to degrade the heathen far below the latest and most corrupt Greeks and Romans. When mankind began to fall away from the living God, there remained some knowledge of the proper attributes of Deity, and a comparative nobleness and purity in the human mind. But the objects of worship, the rites enjoined, and the character of the people, steadily sunk lower and lower. Hence all nations refer to past ages, as having greater purity and happiness than the present. Iniquitous oracles, abused asylums, horrid bacchanalia, and human sacrifices, were known, even in Greece and Rome, only to later generations. With all these abominations, they possessed no contemptible amount of arts, sciences, literature, and poetry. Syria, Macedonia, Greece, Italy, and Northern Africa, forming the field of the first missions, were the centre of civilization and intelligence. The wide intercommunication maintained by travelling philosophers and marching armies, gave impulse to intellect, and dis-

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seminated knowledge. The Roman, the Greek, the Jew, the Egyptian, was far less of a brute, than the savage or semi-civilized object of *our* philanthropy.

For a long period before the birth of Christ, a leaven of contempt for pagan rites had been diffused by Pythagoras, Socrates, Plato, Aristotle, and others. Every century brought forth some such writers, and increased the effect of the former works. Socrates, Lycurgus, Demosthenes, and others, had by their orations stirred up the stagnation of the public mind. Euclid, Zeno, Epicurus, Apollonius, Archimedes, and Eratosthenes, led the select few to a noble expansion and activity of the intellectual powers. Afterward came the satires and exposures of Horace, Lucian, and Juvenal, turning a strong tide of ridicule upon the prevailing mythology. To quote more names might seem pedantic; but there was then scarcely a department of learning without writers which, to this very day, maintain not only a place among our studies, but admiration and utility. Poetry, philosophy, history, eloquence, tragedy, mathematics, geography, botany, medicine, and morals, were all cultivated. Such was the state of mankind when Christ came; and while it would have allowed a new system of superstition or error little chance of prevalence, it made a happy preparation for Christianity. Not, indeed, that any of the philosophy agreed with it; or that any of the philosophers adopted it. "The wisdom of this world," then as now, deemed the cross "foolishness." But *the people were trained to think*, and both Jews and pagans were capable of examining, and disposed to understand, the nature of the new religion.

The nations among whom missions are now conducted, are in general the reverse of all this. With them the human intellect has for ages been at a stand. Improvements in any thing are not imagined. Without valuable books, without a knowledge of other countries, without foreign commerce, without distant conquest, without the strife of theology, without political freedom, without public spirit, — what is left for them, but listlessness, ignorance, and pride? Such of them as attempt study, learn only falsehood and folly; so that the more they learn, the less they know. Their history, chronology, geography, physics, astronomy, medicine, and theology, are so utterly wrong, that to fill the mind with them is worse than vacuity. This is true of the *most civilized* heathen of this day; and of many parts of the missionary field, a much stronger picture might be drawn. Such indurated ignorance is incomparably worse to deal with

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than fine reasonings and false philosophy. What can argument do, if not understood? The edge of truth itself is turned by impenetrable dulness.

The depreciation of morals, is as great as that of intellect. We look in vain even for Spartan or Roman virtue. Except perhaps among the Cretans, it is hardly probable that the first preachers any where encountered such a spirit of falsehood and deceit as distinguish the heathen now. Truth is utterly wanting. Man has no confidence in man. The morality is not only defective, it is perverted. Killing a cow or an insect, is more shocking than the murder of an enemy: lying for a brahmin is a virtue; stealing for real want is no sin: a few ceremonies or offerings expiate all crimes. Transmigration abolishes identity; for, if perfectly unconscious in one state of existence, of all that transpired in previous ones, identity is virtually lost. Sin is reduced to a trifle, the conscience rendered invulnerable, generous sentiments extinguished, and the very presence and exhortations of the missionary engender a suspicion destructive to his success. His reasons for coming are not credited; and the fear of political treachery is added to a detestation of his creed. The best supposition they can make, is that he is seeking religious merit, according to his own system, and careful not so much for their conversion, as for his personal benefit in a future state.

5. Inability to live as the people live.

Except at a few points, the manners and customs are such that a missionary cannot adopt them without disadvantage. It has often been tried, to a greater or less degree; but always relinquished, for numerous good reasons which I cannot here stop to adduce. In some missions, the health and even the life of a missionary require him to live in a better house, and more expensively than the chiefs, or perhaps the king. The consequent evils may be partly conceived, by considering the effect with us of a minister's living in a style superior to that of his richest hearers, without having any dependence on them for support. It is not the question here whether this evil may not be palliated in some places. It has existed as a disadvantage in many instances, and in many must probably always so remain.

6. The world is not now under a single government. The apostles were every where fellow-subjects; for the stupendous power of Rome presided over the known world. But the missionary is now a foreigner, living in foreign modes, holding his connections with foreign powers, and endeavoring to introduce a foreign religion. In one part of the field, he is

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either wondered at as a superior being, or feared as a political agent; and in the other, despised as coming from some barbarous island on the confines of creation. To be either a Roman or a Jew, secured to the first preachers a fraternity wherever they went. Our missionary finds none, till, by the blessing of God, he makes it. From some countries he is kept aloof by inexorable prohibitions; in some, his life is unsafe; in some, official obstructions are thrown in his way, so as almost to discourage effort; and in others, though protected by Christian rulers, he is almost precluded from usefulness by the influence of their example.

7. The structure of society.

At first, Christians could be tolerated even "in Cæsar's household," and retain offices, civil and military. The persecutions were not so much by the people as the government, and the converts could prosecute their callings, whether as tanners, tent-makers, fishermen, or centurions. Now, the adamantine barrier of caste fences off into innumerable sections the two hundred millions of India; while all, from the highest to the lowest, unite against Christianity. The convert becomes an *outcast*, in such a sense of that word as Europeans cannot conceive. He is not only deprived of property, but torn from wife and children, and abandoned, without the means of subsistence. Unless the missionary devise a mode of subsistence for him, he must starve. In addition to other evils, this state of things tends to keep off all who have property to lose, and draw together mendicants, idlers, and criminals, to profess Christianity for temporal ends.

Among Mahometans, Boodhists, and other pagans, to become a Christian entails most of these trials, though in other forms. The convert is cast out as evil. His relations deny him, his business fails, his children are a by-word, his rulers are displeased, and his life endangered.

Among still ruder nations, the distinction of tribes cuts up the human family into small, insulated portions, denying to each other common kindnesses. After spending many years to acquire a language, there are but a few thousands to whom it can be the medium of truth. Wars, wanderings, extreme poverty, and desperate degradation, seem to preclude the very hope of success.

8. The apostles were not every where met by a system of natural philosophy which directly contradicted all their teachings.

Wherever Christianity now goes, a new system of geography

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and astronomy must be adopted. It cannot be said that the missionary may pass by this topic, and only preach Christ crucified. His hearers will not let him pass it by. The country he professes to have left, cannot exist by their system. The Shaster and the Bedagat must fall, if his system be true. He will be attacked upon it. It will be regarded as a part of his religious belief, and he must clear away their cosmogony, before he can build his faith.

With the few who can be so far educated as to understand and receive the Copernican system, this difficulty is converted into a facility. Such are at least rendered unbelievers in their own religion. But the mass of the people will long remain in the old belief, and as Christianity cannot wait to be preceded by schools, missionaries must meet this difficulty in all its strength.

9. The presence of nominally Christian countrymen.

These are now found almost every where; and too many of them, by their ungodly lives, present to the undistinguishing heathen a continual ground of objection. Their lewdness, extortions, oppressions, riotous living, desecration of the Sabbath, neglect of sacred things, direct opposition, and secret obstructions, wring the soul of the missionary, fill his way with thorns, and tend to nullify his greatest exertions.

Where Christian governments have borne rule, and where his own life has been most secure, he has found those very governments arrayed against his success. When Buchanan would have given forth information touching the abominations of Hinduism, not a journal in Calcutta dared publish his communications! When he made them from the pulpit, his friends were not allowed to publish the sermons. When he returned to England, and published these things, his statements were denied, and his character assailed. The East India Company long opposed the introduction of missionaries, or kept them under a surveillance which defeated their object. Had not the Danish settlement at Serampore afforded an asylum, till an experiment was made, evincive of the political harmlessness of evangelical labors among the natives, it is doubtful whether India would have been opened to this day. It is only necessary to refer to the periodical accounts, to the Calcutta newspapers, and to the occasional pamphlets of that time, to show how wilfully and effectively the messengers of mercy were hindered, for many years; and how large deductions ought to be made, on this account, from the fruits which might otherwise have been produced. Though the Indian government no longer exerts a

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direct opposition to missionaries, it does many things, some of which have been named in a previous chapter, to sustain paganism and Mahometanism throughout its dominions.

The Dutch government has been even more inimical, and still maintains its hostility. When Mr. Bruckner, after many years' labor, had translated the New Testament into Javanese. he went to Serampore, and at great expense got types cast, and printed it. But he no sooner returned, (in 1832,) and gave away a few copies, than the government seized the whole edition, and placed it in the public stores, from whence it has never been restored. I could mention other facts of a similar character. Their own chaplains and other clergy are under such restraints, as tend to nullify or obstruct their labors to convert the natives.

The Spanish and Portuguese colonial governments in India have avowedly opposed us from the beginning, on the ground of our Protestantism.

At some of the Sandwich Islands, among various tribes of American Indians, and in many other places where no governmental opposition has been made, the influence and example of unprincipled men, both residents and visitors, have been most distressing.*

In the most favorable aspect in which the missionary meets a Christian government, in pagan lands, he finds it a government of financial rapacity and military force. The natives cannot forget that the presence and power of the white man, is the fruit and proof of their subjection and inferiority. Wherever he establishes his fort and his flag, it is to the subversion of their political and civil consequence. A distinguished British writer declares, that with the exception of the obstacles which the impolicy of Europeans themselves has created against the propagation of their religion, there exist no others. "In every country of the East,

* O that immoral Christians living among idolaters, and inimical rulers, would consider how much more reprehensible they are than those who of old professed to be his people, yet caused his name to be polluted among the Gentiles! In the days of Ezekiel, "They were dispersed through the countries; and when they entered unto the heathen, whither they went, they profaned my holy name when they said, We are the people of the Lord, and are gone forth out of his land. The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you, before their eyes." Ezek. xxxvi. 19—23. In the days of Paul, it was still their reproach, "Thou that makest thy boast of [possessing] the law, through breaking the law, dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." Rom. ii. 23, 24.

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Christianity has been introduced to the people along with the invariable and odious associates of unprincipled ambition and commercial rapacity."* Hence their expulsion from Japan, China, Tonquin, Cochin-China, and Camboja; and the precarious footing of missionaries in Siam, Burmah, and other places. "It must be confessed that if the beauty of Christianity has not convinced Orientals, it is principally by reason of the bad opinion which the avarice, treachery, invasions, and tyranny of the Portuguese, and some other Christians in the Indies, have implanted in them."†

10. The resistance made by Popery.

At a large proportion of the stations, there are Papal establishments. At these the priests always, and the people often, are active and implacable opposers. The missionary's character and labors are misrepresented; his Bibles and tracts are declared false and pernicious; and salvation, for him or his adherents, is pronounced impossible.

Worse than this is the contempt and aversion which they create toward the Christian name. Their proselytes are seldom less degraded and vicious than the heathen, and sometimes more so. That they have not procured the exclusion of all missionaries, as they have from China and Japan, is because they are not sufficiently powerful to excite the action of government. So far as they have ability, it is exerted to keep Protestantism from pagans.

IV. *The effect of much of the efforts at home does not reach the field abroad.*

Large sums have been spent in surveying the field, and sundry lives lost for want of a better acquaintance with the countries, climates, natives,‡ &c.

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* Crawfurd's Indian Archipelago, vol. ii. book 6, chap. 4.

† La Loubiere, Du Royaume de Siam, tom. i.

‡ Men of the world exclaim against this; but they spend money and life, upon matters of infinitely less moment. They encounter the same perils, in the same regions, in pursuit of wealth, science, or fame; or perhaps, prompted only by curiosity. Let but the effort to discover the sources and course of the Niger be specified. In this one enterprise have perished Ledyard, Houghton, Park, Anderson, Horneman, Nichols, Roentgen, Tucker, Tudor, Cranch, Galway, Smith, Peddie, Kummer, Campbell, Stockie, Toole, Denham, Clapperton, Morrison, Pearce, Laing, and I know not how many more, all men of distinction and worth. With these have perished several hundred soldiers, scientific attendants, servants, &c. All these lives spent to discover the course

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Large expenses, of both time and money, are incurred for agencies, secretaryships, travelling, clerk-hire, buildings, circulars, pamphlets, &c. Objections may lie against some of these cases, and certain details. But the main question of expediency and necessity remains clear. They yield no fruits in the foreign field, but without them a beginning could not be made. Christians were ignorant of the various subjects involved in the undertaking. They were both to be induced to move, and to be taught how; so that the whole energies of some have been absorbed in awakening the coöperation of others. For this there is no present remedy but in the continuance of these very expenses.* Even now, though thousands of pamphlets, reports, speeches, sermons, &c., have been distributed, thousands of addresses made, and thousands of committees and associations formed, there are multitudes who do not understand the movement. For want of more of this sort of expense and labor, thousands of sincere Christians have not been awakened to a proper consideration of the enterprise; and thousands, misjudging it, oppose.

In addition to these expenses, large sums are absorbed by the outfit, passages, and salaries, of missionaries who die before they acquire the language. Very costly libraries have to be furnished to stations where translations are in progress. Those who

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of a river flowing through pestilent solitudes, and occupied by barbarous tribes! And for what purpose? To convey peace and eternal life to these benighted Africans? No. To add a few facts to science, and peradventure, to open a new market for European manufactures! The settlement of many colonies, the attempts to discover a north-west passage, and a score of other such enterprises, might be named, which have involved greater loss of life, than the whole missionary enterprise from the beginning.

* This item, though large, is apt to be overrated. At an early period of missionary operations, when the total receipts were small, and great personal efforts required to collect them, the proportion was greater than at present. The average income of the American Board of Commissioners for Foreign Missions is about $260,000, and the average expenditures for agencies, salaries, travelling expenses of missionary candidates for examination, postages, rent, and other incidental expenses, about $20,000, being a fraction less than 8 per cent. The expenditures of the Baptist Board of Foreign Missions are about $90,000, and the home expenses $7000, which is also a fraction less than 8 per cent. The proportion in other societies is, probably, about the same. Contributors ought, certainly, to feel gratified to know that they can collect their missionaries, place their donations abroad, and convert their money into Bibles and tracts, at so small a charge as eight cents on a dollar. Were the income of missionary societies doubled, the home charges would not be materially increased, as the present organizations would suffice.

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know the price of many necessary works in the learned languages, will feel the force of this consideration. This sort of expense, and all those connected with setting up a printing-office, must be renewed at every principal mission to be established.

The outlay for societies' houses, secretaries, treasurers, clerks, &c., will not increase in proportion to increased operations. Once properly organized, a set of officers can as well conduct a hundred missions as fifty. Experience will reduce many expenses, both abroad and at home. The houses, lands, presses, types, machinery, libraries, &c., now possessed, will remain as so much capital. Natives will soon learn to do printing, &c., and the cost of manipulations be reduced. The prices of passages will lessen, as facilities and improvements multiply. In short, every charge between the donor and his object may be expected to decrease. The churches will come to the work with more readiness; systematic contribution will succeed to desultory collections; few brethren will remain to be convinced and urged; and the apparatus of agencies will cease to be burdensome.

V. *Let us now look at the amount which has been accomplished.*

1. Numerous and formidable impediments have been removed.

Ignorance of the field, and of the nature of the work, have given way to knowledge and experience. An entrance and location among various strange nations, has been effected. The difficulties of many languages are overcome. Several missionaries have attained, not merely a trader's fluency in the native tongues, but that minute and critical knowledge which is necessary to become authors, and to preach with advantage. Prejudices against Christianity have been overcome, in many places. In some, the spirit of indifference has given way to a spirit of inquiry; and confidence in the missionary, and respect for the purity of his principles, have been created. Most missionaries who now go out, find brethren to welcome them, houses for their reception, and other facilities which do away no small amount of suffering, mistake, and delay. Had all our money effected only these preliminaries, it would not have been ill spent.

2. A great body of missionaries and native preachers are in actual service.

The reports of some societies do not distinguish between missionaries and assistants, printers, &c., so that it is not possible to state the precise number of each. It will not be far from the

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truth to say that there are one thousand ordained missionaries, fifty printers, three hundred schoolmasters and assistants, and some hundred native preachers.

Of the ordained missionaries there are in Africa one hundred and twenty-eight; other regions adjacent to the Mediterranean, fifty-three; Farther India, one hundred and sixty-eight; Ceylon, twenty-eight; Indian Archipelago, Australia, &c., eighty-one; West Indies, two hundred and three; North American Indians, one hundred and eighteen. To send out one thousand missionaries, and three hundred and fifty printers, schoolmasters, &c., with their wives, at an average of three hundred dollars for passage, and two hundred dollars for outfit, has cost *one million three hundred thousand dollars*, to say nothing of the expense of their education and the cost of the native assistants. The labor of committees, correspondence, &c., in discovering, examining, preparing, and sending forth, this body of laborers, can only be appreciated by those who have been engaged in such services. A large proportion of these persons has been in the field long enough to develop their character, and prove their suitableness. Here is, then, another item sufficient of itself to reward all our exertions.

3. The Word of God, in whole or in part, has been translated by modern missionaries into nearly a hundred languages.

We ought to look steadily at this fact, till its difficulties, magnitude, and importance, are in some sort perceived. These translations, in many cases, have been made, from the original tongues, with vast pains in collating versions, and after extensive reading in the sacred writings of the natives, to gather suitable words, true idioms, and general propriety.

Some of these versions have been printed in successive editions, each revised with a labor equal to that of the first translation. In several cases, different and independent translations have been made into the same language; thus furnishing multiplied materials for ultimately forming a satisfactory and established version.

These versions embrace the languages of *more than half the human family;* and some of them are among the most difficult in the world.

4. A considerable number of languages have been reduced to writing.

Strange sounds have been caught, orthography settled, parts of speech separated, and modes of construction determined. In doing this, it has been necessary to go into wearisome and perplexing examinations of native utterance; to collect, without

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helps, all the words of whole languages; and to study deeply the whole system of universal grammar, or structure of languages in general.

For some of these languages characters have been invented, in whole or in part. In most of them a considerable number of the people have been already taught to read, and an introduction is thus made to the increase of books, elevation of intellect, and extension of Christianity.

5. Missionaries have given to the heathen nearly all the useful literature they now enjoy.

With a few exceptions, they have been the introducers of the art of printing, into all the pagan nations where it now exists. Even in Hindustan, there had never been a book printed, in any of her numerous languages, (except a Bengalee grammar, and one or two other works by the late Dr. Wilkins,) till the Baptist missionaries gave them the boon.

It is not necessary to give specifications, to elucidate or amplify this argument. Every literary man, and every reader of missionary intelligence, will at once think of various countries, where the facts exist, on which it is founded; and will perceive that this fruit of missions, though not directly evangelical, is highly important.*

6. Tracts, and practical works, have been produced in considerable variety.

In the Bengalee alone, there are *seventy-five* tracts, beside Doddridge's Rise and Progress, Baxter's Call, Pilgrim's Progress, Janeway's Token, Evidences of Christianity, Commentaries on Mark and Romans, Young Henry, and some others. The Calcutta Tract Society has printed more than 6525 pages of tracts; equal to *twenty-two volumes* of 300 pages each. At Madras have been printed, in the Tamul language, *seventy-one* tracts, beside broad-sheets; at Jaffna *eighty* tracts, and at Travancore *fifty*, making in all over 200 publications in Tamul. About *fifty* tracts have been printed in the Malay; in the Chinese, about *a hundred*, comprising 5863 pages, or twice the amount of pages in Morrison's Bible. In Burman, there are *twenty-eight* tracts, making about 900 octavo pages; beside portions of Scripture in tract form. It would be tedious to make further specifications.

* Our own biblical literature owes much to the researches of missionaries; not only for important illustrations from manners, customs, natural history, &c., but for criticism. See, on the last point, a paper in the Quarterly Observer for January, 1836, on "The obligations of philology to modern missionary efforts."

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Among these publications are hymn-books, in several languages. Every one may conceive the difficulty of writing poetry in a foreign tongue, even if the metre and mode of versification resemble our own; the reverse of which is true of Oriental languages. At most missions, the variety of hymns is now sufficient for public and private worship, and some advance has been made in teaching converts to sing. I could not explain, without too many words, the labor and difficulty of this work in both its departments.

All these works are to be enjoyed by future converts, to their more speedy and effectual growth in grace; and by future missionaries, in extending the knowledge and the arguments by which Christianity is to prevail.

The amount printed, forms but a fraction of what has been made. Part of the rejected or postponed matter may yet be serviceable; but a large number of manuscripts, made by beginners, though useful in their place as studies, will never be printed. The amount of life and labor expended in producing the reading matter now extant, is not easily conceived. It is a labor from which fruit can only now begin to be realized. The same noiseless, and for the time, ineffective labors, must be performed in all new missions, and continued to a great extent in the old ones; but so far as idiomatic, intelligible, and adapted works have been prepared, it is work done forever.

7. In nearly every mission there have been prepared a grammar, vocabulary, and dictionary.

Rude and imperfect as some of these necessarily are, because, in their first stages of preparation, they furnish most desirable aid to beginners, saving not only months of labor, and much health and strength, to new missionaries, but forming the rudiments which future students will improve to completeness. Not a few of these helps have already advanced, under successive missionaries, to a good degree of perfection, and are among the noblest literary works of the day.

8. An amount literally incalculable of Bibles and tracts has been put into circulation.

Making the fullest deduction for such of these as may have been destroyed, millions doubtless remain, to prove, as we may trust, seed sown in good ground.

I am not among those who seem to think that if Christian publications are scattered abroad, good *must* follow. But the records of Bible and tract efforts most amply show that God smiles

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on this species of benevolence. Every annual report of these societies gives fresh facts, so that volumes might be filled with these alone. I give the following illustration, not because more striking than others which constantly occur, but because recent and unpublished. A young man came to the Baptist brethren in Cuttack, stating that in his own country, about six years before, he had received from some stranger, who wore a hat, a religious tract; which, almost without looking at, he placed in the bottom of his chest. Lately, a gentleman had come through the place, making a survey of the country. The *hat* this person wore, reminded the youth that once a person with a hat gave him a tract. He brought it forth from his chest, and for the first time read it over. It proved the means of his awakening; and he persisted in his inquiries. Having unreservedly become a disciple of Christ, he had now made a long journey to join himself to his people. He was baptized, and returned, and is now a useful laborer in the missionary service.

9. Great mechanical facilities have been created.

Beside the presses employed on foreign languages, by the Bible and tract societies of Europe and America, there are now in full operation in heathen lands, more than forty printing-offices, belonging to missionary societies. Some of these have from five to ten presses, generally of the best construction. The fonts of type are numerous, and in many different characters. Each of these fonts has cost thousands of dollars, because, in addition to the usual expenses, there have to be incurred, in each case, the cutting of punches, sinking of matrices, and apparatus for casting. The alphabets, too, consist not of twenty-six letters, like ours, but often of a thousand or more, including symbols and compounds. In addition to all these facilities, we may enumerate school-houses, chapels, dwellings, libraries, apparatus, tools, globes, orreries, &c., at the different stations, and procured at an outlay of hundreds of thousands of dollars. All of the printing-offices have binderies, supplied with tools sufficient to do the work of the respective establishments.

Many natives, at the cost of much labor and time, have been trained to all the branches of mechanics connected with these offices. In bringing matters to their present position, the missionaries have not only been obliged to devise, teach, and oversee, but in many cases, to perform every part of the manual labor. These services and expenses are not again to be performed in the same places. The costly scaffolding is up, for

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large portions of the growing edifice; and future labor and money, on those sections, may go directly to the increase of the building.

Beside the property invested in these facilities, and forming a large available capital, we are to consider the savings which will be made hereafter, by the improvements which have been effected. This point may be made plain by a single specification. In 1805, the cost of printing a manuscript Chinese version of the New Testament, then existing in the British Museum, it was ascertained, would be two guineas (ten dollars) per copy.* In 1832, Mr. Hughes, of Malacca, wrote to the British and Foreign Bible Society,† that the cost of a hundred copies of the whole Bible, from the blocks, would be one hundred and four dollars — a difference of about three thousand per cent.! Whenever punches and matrices have been made, the casting of type may hereafter be done at a comparatively cheap rate.

10. Schools of various grades are established, and a multitude of youth have received a Christian education.

To appreciate, in any proper degree, the magnitude of this result, it is necessary to consider the difficulties which have been overcome. In almost every case, the first offers of gratuitous instruction are spurned. When, at length, a few pupils are obtained, priestly influence has often driven them away. When even this is overcome, the children are frequently too wayward and idle to continue at school. Our victory, therefore, over the prejudices and jealousy of parents, the influence of priests, and the frivolity of the children, is a great achievement. Now, in many places, applicants are far more numerous than can be received, and nothing but want of funds precludes an almost unlimited extension of the system. Even brahmins send their sons without hesitation.

I need not expatiate on all the probable effect of these schools, many of whose pupils are adults, and many more, who, though youth when at school, are adults now. They have diminished priestly influence by raising up an intelligent body of persons, who, though ever so humble, can and do argue triumphantly with the men who had before held the sway of great veneration. They have diffused a right knowledge of Christians and Christianity, overthrown erroneous systems of philosophy and nature, arrested floods of vice, prepared intelligent hearers of the gospel,

* Owen's First Ten Years of the British and Foreign Bible Society.

† Report of the British and Foreign Bible Society, 1833.

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proved the superiority of the missionary, and, in many cases, have been the means of genuine conversion.

Some of these are boarding-schools, where the pupils are wholly withdrawn from heathen influence. Some of them are for the children of native Christians, who receive at home impressions favorable to the permanency of those they receive at school. Some of them teach the higher branches, such as form a collegiate course with us. Some are taught in languages never before committed to writing; so that the pupils are the first of their tribes who have ever learned to read. Some of them are for females, in countries where the sex has ever been left in almost total ignorance.

The whole number of pupils who have received education, or are now in the schools, cannot be ascertained. From the statistics furnished on this head by some societies, and the imperfect returns of others, I set down the pupils now in missionary schools, throughout the world, at nearly three hundred thousand.

11. The blessings of Christian morality have been widely diffused.

Some whole nations have adopted Christianity. In Greenland,* in Labrador, and in more than thirty islands of the Southern Seas, paganism has ceased to be the national faith! These have become, in the customary sense, *Christian countries*. Instead of poverty, wars, and plunderings, are found plenty, peace, and security. Instead of murdered infants, neglected children, degraded wives, and burning widows, are seen domestic peace and social endearments. Instead of idleness, are the comforts of intelligent industry. Intellectual cultivation has supplanted brutal insensibility. Rulers and kings, laying aside ferocity and selfishness, are seen governing their people by Bible laws, and anxious for the general good. Wherever even nominal Christianity takes root, through Protestant efforts, it produces more energy of character, milder manners, and purer morals, than has ever been shown under any form of Pagan or Mahometan influence. I confidently refer for proof to the Philippine Islands, to Amboyna, Bengal, and Ceylon.

There are, also, in the midst of heathen lands, Christian villages and districts, shining as lights in dark places; such, for instance, as at Serampore, Luckantiapore, Tanjore, Tenevelly, Ceylon, Mata, and scores beside.

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* In Greenland there remained, in 1834, only one hundred and fifty heathen!

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"Dialects unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal anthem."

There are also single stations, where nominal Christians are reckoned by thousands. It is true, the *degree* to which the fruits of Christianity are produced, is not the same as in Christendom, where its influences are corroborated in a thousand ways, and matured upon successive generations. The conduct of these nominal ones is often a discouragement, and sometimes a disgrace. But the benefits preponderate. Children grow up among beneficial influences, and enlightened to know good from evil. Instead of a false, filthy, and damning mythology, commingling with their first and most lasting impressions, they are instructed and restrained by pure and blessed truth. The Sabbath is observed, and the same people assembling from week to week, afford an opportunity of impressing line upon line, precept upon precept; converts are not embarrassed for daily bread, nor scorned, abused, and abandoned by relations. Many formidable hinderances to conversion are thus removed. I need not expand this proposition. The reader will see, that among such a people, the missionary labors with many advantages similar to those of a pastor in our own land.

12. In some places, the entire fabric of idolatry is shaken. The knowledge of the one true God, and of salvation through his Son, has, in several regions, become general. Hundreds of the best-informed persons openly ridicule and denounce the prevailing superstition; and thousands have their confidence in it weakened, if not destroyed. Conviction of the truth is established in the minds of multitudes who dare not openly confess it. Not a few of the converts have been from among the distinguished members of society, and even from the priesthood. Some of these have been so celebrated for sanctity, and so extensively known, as to have excited, by their conversion, a thrill of inquiry and alarm in all their vicinity. Education has emancipated thousands from the terrors of paganism, who yet do not accept Christianity, nor consort with missionaries. Indeed, no man can be conversant with the heathen world, without perceiving that several large portions of the kingdom of darkness are on the eve of a religious and moral revolution.

This topic of encouragement is no doubt extravagantly enlarged upon by some. It has been assumed of countries where

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it is not true; and where it is true, the degree has been overrated. Still, it is one of the achievements of missions which the most scrupulous must admit. That it is found any where, and to any extent, is great encouragement; it is not only a blessing on past efforts, and the promise of a still greater, but a most animating facility and preparation for future exertion.

13. The effect of missions on the European population abroad.

Before this enterprise, there was, among those who resided in foreign lands, whether in public or private life, an almost universal enmity to religion. Carey said that when he arrived in Calcutta, he could hear of only *three* pious persons in India; excepting the four or five missionaries! Now, a considerable number, even among the highest ranks, in many parts of the East, openly serve God. Hundreds of soldiers, and many officers, have been converted under missionary labor. Places of worship are built, and the Sabbath observed, where Christians had long resided without giving any visible sign of their faith. Missions now have the countenance of a large number of gentlemen who make no profession of religion. Apologies for paganism, and opposition to Christianity, are nearly silenced. In various places, handsome contributions toward the schools, &c., are obtained from the officers and gentry on the spot.

On no theme do pious "old Indians" dwell with more fervor than this change in the religious character of Europeans, since their arrival in the country. I might rehearse numerous facts given me by such, but space does not permit. It is sufficient to say that much obstruction is thus removed at certain points, and an encouraging amount of coöperation secured, which is annually increasing. Considering how large a part of the missionary field is under the dominion of Europeans, this single result of our past efforts is evidently of great consequence.

14. Lastly, and chiefly — souls have been converted to God.

Here is the great point. On this there can be no variety of sentiment, as to the value or the fruit, nor dispute as to the reality of its existence.

> "Behold the midnight glory; worlds on worlds.
> Amazing pomp! Redouble this amaze.
> Ten thousand add. Add twice ten thousand more.
> Then weigh the soul! One soul outweighs them all,
> And calls the astonishing magnificence
> Of unintelligent creation, poor."..... YOUNG.

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Converted heathen are already numbered by *tens of thousands*. I might fill many pages with proof of the sincerity of their conversion, from the sacrifices they make, and the lives they live. I examined diligently into this matter every where; and have copious details in my possession. But, adhering to the studied brevity of the other parts of this work, two or three specimens only will be given. Few Christians are aware of the extent to which such facts may be adduced. The various histories of missions are full of them.

In the last report of the London Missionary Society, it is stated that Narapot Singh, a native preacher, had by his attachment to Christianity, sacrificed, for a period of twenty-four years, an estate of eight thousand rupees per annum, making in the whole *one hundred thousand dollars*. And this is "all his living." For the entire period, he has endured continual poverty and toil. Many of the Burman and Karen disciples have literally "suffered the loss of all things;" and it is believed that some have died in consequence of their sufferings. At the village of Mawbee, near Rangoon, a large number of Karens became Christians, through the preaching of a native assistant, and endured persecutions, which only fell short of taking life, for many months; having never seen a white missionary. I saw various individuals in Bengal and the Carnatic, who were then suffering banishment from all their relations, and many of the hardships of poverty, in consequence of serving God. In Madagascar, Christianity was for a while countenanced by Radama, the king, and the missionaries had many seals to their ministry. At his death, the queen, who had always opposed her husband in this thing, no sooner found herself in possession of supreme authority than she began to exercise it for the destruction of Christians. The missionaries were expelled. One after another, the prominent disciples have been put to death. One of these, Rassalama, was sentenced to death, and, for several successive days, was cruelly flogged before the fatal day arrived. But her faith never staggered, and she met death with a martyr's intrepidity. Her companions were sold into perpetual slavery, and their property confiscated; but not one recanted. Rafaravavy, another distinguished woman, was for a long time kept in irons, and then sold as a slave.

After this, the remaining Christians began to assemble in the night, at the house of Rafaralahy, where they read the Scripture, conversed together on spiritual things, and united in prayer and praise. They were soon betrayed to the government, and Rafa-

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rafaralahy, after being kept in irons two or three days, was taken to the place of execution. On his way, he spoke to the executioners of Jesus Christ, and how happy he felt at the thought of seeing, in a few minutes, him who loved him and died for him. At the place of execution, a few moments being granted him, at his request, he offered up a fervent prayer for his persecuted brethren, and commended his soul to Jesus. He then, with perfect composure, laid himself down, and was immediately put to death. He was twenty-five years of age, and of a respectable family. After this, the persecution was pressed with rigor. The government determined, if possible, to secure all the companions of Rafaralahy. Several of them were seized, and afterwards made their escape. Many incidents, showing the distress to which the Christians were reduced, are related. A large number conceal themselves in the houses of friends, or in the forests, numbers are sold to slavery, and some are in irons. The queen proposed to put every Christian to death; but some of her officers advised her against this, saying, "It is the nature of the religion of the whites; the more you kill, the more the people will receive it."

Such are the facts, which might be multiplied to an indefinite extent. They leave no room to question the reality of the reported conversions. Defections, indeed, often occur, to pain the hearts of the missionaries; but, though many have fallen through strong drink, love of gain, and other temptations, I never heard of *one* who was driven from Christianity by violence.

It is impossible to know the number of regenerated heathen, as the returns are not furnished from some missions. Two thousand have been baptized by missionaries connected with Serampore, of whom six hundred are now alive and in good standing. In the West Indies, connected with the Baptist and Methodist missions, there are 69,000 communicants. The number connected with the London Missionary Society is 5,439; with the Church Missionary Society, 1,514; with the English Wesleyan Missionary Society, 48,795, exclusive of members in British America; with the English Baptist Missionary Society, 18,720; with the American Board of C. F. M. 2,600;* with the American Baptist Board, 1,900; with the Moravian missions, 47,000. Some missions, for instance the

* An extraordinary number of persons in the Sandwich Islands have recently become religious. The particular accounts have not yet reached this country; but it is supposed the number is not far from 5000!

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Moravian, do not require actual conversion to God as the term of church membership; so that we cannot calculate exactly from their returns in this argument.

From the best data we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than a *hundred thousand.*

In many cases, these are formed into churches, with pastors and deacons. The native preachers and catechists amount to more than a thousand. Many of these have received a good education in mission schools. Some (and the class is increasing) have become authors, and produced books, tracts, and hymns, of great value. Let the reader pause and consider the facts contained in these last four sentences; for though they are barely named, they are of great importance.

In some places, these churches have become so established that if missionaries should retire, the cause would probably go on. The Rev. M. Baker, of Madagascar, declared in an address at Cape Town, several years ago, that there were "not less than five hundred natives, who had maintained a constant profession of religion amidst persecution and danger." We have just seen how, with equal constancy, they could die for the truth.

Some of these churches have already begun to contribute, even in pecuniary ways, to the furtherance of the great work. It is thus at the Sandwich Islands, in Burmah, and many other stations. Even the poor Africans at Griqua town, contributed in 1836, to the funds of the Society, a hundred and thirty dollars, and at Bethelsdorf, in the same year, four hundred and forty dollars.

In addition to these thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of two thousand baptized, only six hundred survive. We ought, therefore, probably to add *another hundred thousand* for converts deceased.

It would be easy and delightful to rehearse the distinct narratives of many who have crowned a life of evident piety by a becoming death. To speak of hundreds or thousands of converted heathen, sounds cold, when we think of the hundreds of millions yet left to perish. But in tracing the history and religious experience of an individual, our impressions become distinct; and to number even units seems an ample reward for all we have done or given. Such as would taste this feast will find

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it largely spread out before them in the Moravian and Baptist periodical accounts, the histories of missions, and the reports of societies. Separate volumes are also published, containing the memoirs of many of these. He who knows the worth of his own soul, could not rise from the life of Krishnu, Petúmber, Abdool Meseeh, Asaad Shidiak, Africaneer, Peng, Catharine Brown, Karaimokee, &c., and retain enmity to the system of means which, under God, saved them from eternal death.

These glorious fruits are now safe in the garner of God. Schwartz, Brainard, David, Schmidt, Carey, and a great company of missionaries, have their converts with them before the throne. No apostasy, no temptations, no weakness, can overtake them now. There they are, where we would go. Some are there, to whose salvation we ourselves have ministered. Soon we shall embrace them, not only in the blessedness of a joint salvation, but in the delicious consciousness of having been the instruments of their deliverance.

If, after such thoughts, we could come down again to mathematical calculation, we might consider that the total number of conversions, divided by the number of missionaries who fully acquired the vernacular tongues, would give from three hundred to four hundred converts to each! Can the ministry at home reckon thus? Truly the measure of missionary success needs only to be closely scanned to become a theme of wonder, rather than of discouragement.

VI. This discussion cannot properly close, without adverting to the *effects of the missionary spirit on the churches at home.*

I have held a telescope to direct the reader's attention to circumstances, in various parts of the heathen world, which, without this aid, he might not notice. This task is resigned, not because I have shown *every thing*, but because any one may now go into further details at his leisure. A glance at the effect of missions in our own country, will conclude my endeavors; and as they lie open to the perceptions of every man, I will do little more than mention the subject.

The formation of a missionary spirit, to the extent which now prevails, is reward enough for all the labors and expense which have been incurred. To a very important extent, ignorance, prejudice, covetousness, and indifference have been overcome. Experience is gained. Friends and supporters are organized. Thousands have awakened to the duty of spreading the gospel, and will never give over. They will inculcate it upon their

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children, convince their friends, and disarm objectors. The friendly host will continually multiply. Contributions are not now drawn forth by novel and affecting statements of heathen cruelties, but in many cases come up spontaneously, from sources lying among the deepest springs of Christian action.

Objectors make this item no part of their estimate when they declare that missions have failed. Had David done nothing toward the temple, when he had formed the plan and secured the means? Was nothing done toward bringing civilization and Christianity to these shores, when as yet the May-flower lay in an English dock, and the resolved colony was commending its embryo enterprise to God? Was nothing done toward our independence, when the spirit of resistance had been spread through the country, and the people resolved to be free? The thing is too plain to need words. A great work has unquestionably been done, in bringing the church to its present state of feeling. The spirit of missions has grown to adolescence, and is daily acquiring strength: its implements and opportunities are ready, and its training becoming daily more complete.

It is particularly to be considered that this spirit is not a mere sudden impetus or direction, such as is sometimes transiently given to public sentiment. For *forty years* it has been growing, slowly and soundly, amidst opposition, ridicule, reproach, and manifold disadvantages. Never was there a revolution in human sentiment more obvious and positive.

Formerly, the thought of sending the gospel to the heathen scarcely entered into the minds of God's people. Many prayed, "Thy kingdom come," but none felt called upon for personal action. When Carey, Sutcliffe, and Fuller, kindled the flame at the Northamptonshire Baptist Association, it became a measure supported by the zeal of a few. It grew and extended, by the zeal of many. Now it is the settled point of solemn duty with the great body of believers. It is found to have the same claims as any other duty, specified or implied, in the whole word of God. Arguments to prove that a Christian ought to aid in sending out God's light and truth, are beginning to be obsolete. Instead of these, the question now is, how much, and in what manner, each individual is to aid. In these respects we are still deficient, but in a state of progress. A few years ago, the whole United States had no foreign missionary; and when Judson, Newell, and others at Andover proposed to go as such, it seemed so doubtful whether the whole church could sustain them, that measures were taken to see if they could not be sup-

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ported from England. Now, the United States has in the foreign field, in the various departments of missionary service, more than seven hundred and forty-six persons! They have forty-three printing-presses, and are already issuing Scriptures or tracts in fifty-six different languages!

No symptom of revulsion, or of a waning enthusiasm, is discernible in any quarter. The humblest advocate assumes the attitude of a man who feels that his cause will finally prevail. Discomfiture in some cases, and small success in others, have produced no check. Defeat only sends the bands of the benevolent "to inquire of the Lord." It leads them to doubt their measures, but not their object. It makes them sensible of weakness, but teaches them where their strength lies. It silences their boasting, but awakens their prayers.

The development of the missionary spirit, in the single matter of home missions, is full of grandeur and promise. Eleven hundred and three missionaries are now in the service of the American Home Missionary Society, and the American Baptist Home Missionary Society, to say nothing of those from similar institutions, in these and other denominations. These are scattered among feeble churches, strengthening good beginnings, sustaining Bible classes and benevolent societies, diffusing Bibles and tracts, and, above all, gathering a multitude of souls. The number who have made credible profession of religion, in connection with the two societies above named, one of which has been in operation eleven years, and the other but half that time, is about *seventy-five thousand!* In Ireland it has produced effects of the most animating kind. It is now extending into the continent of Europe, and is nobly calling forth the most blessed actings of Christian zeal.

It would require a disproportionate space were I but to *enumerate* the societies and movements which have grown up as the fruit of a missionary spirit. Such an enumeration would comprise results of even greater magnitude than can be shown in the foreign field. To this spirit may be ascribed all the improvements of the church for the last forty years. For proof, contrast the state of religion in missionary and anti-missionary churches. It is the spirit which forms the essential difference between active and inactive Christians, and comprises nearly all the characteristics which make them "the salt of the earth." It has altered the character of colleges, academies, asylums, school-books, and, in fine, placed Christianity itself, so far as it has prevailed, in the attitude it maintained under apostolic influence.

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CONCLUDING REMARKS. Were more time and labor than I am able to give, bestowed upon the preceding investigations, this chapter might be made more copious. But to give it completeness is impossible. Thousands of facts lie scattered about, in unpublished journals and letters; and many more are known only to Him from whom no secrets are hidden. But the facts which I have adduced, do not lose their force for want of more, and can only be answered by the production of counter facts. But what facts can countervail such as have been here adduced? The last paragraph alone, weighs more than mountains of objection.

That captains or merchants visiting the East often say, "We read animating missionary accounts in the papers, but see no such things on the spot," is not surprising. How should they? What means do they take to get information? Have they gone to the native chapels; or accompanied the missionary in his daily rounds; or visited the converts' homes, or the schools; or seen Bibles and tracts given away? Have they so much as visited the missionary himself, except at meal-times, or other intervals of labor? What would a gentleman know of the state of religion in London or New York, who had merely walked about the streets, or conversed with those who make no pretensions to piety; or with such as are hostile?" Without taking pains, even residents at a station may remain almost perfectly ignorant of a missionary's operations.

Instead of naked assertions that nothing has been done, we have a right to expect objectors to come forward with the religious statistics, past and present, of specified places. They should fairly show that the work said to be done is not done, or that the effects said to have followed have not followed. If they merely point to things left undone, we concur in lamentation; and only ask larger means, and further time, to show greater results.

There is reason to suspect, that those who most loudly assert the failure of missions, are those who would have it so. There are, in foreign countries, many who would shelter their vices in the gloom of surrounding paganism, and are impatient of the restraints of missionary influence. And there are many at home, who, being inimical to Christianity, impugn its benevolent operations, for want of talent or learning, to attack its fundamentals. And there are many, who, without being unfriendly to religion, are glad of a cloak for covetousness, and, in declining to contribute on the score of conscience, can save their money,

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and at the same time claim superior piety, or keener insight into abuses.

It is quite certain, that the great body of those who complain are not persons who have most right to do so. They are not those who have given their money, their children, or themselves to the work; and who, if there be fraud or folly, are of all others the most interested to make the discovery. They are not those who have seen most of the field, or who have most diligently read the reports of the societies. They are not those who have had the most extensive and intimate acquaintance with the men who have gone forth, and who might infer what is done from a knowledge of the agents. They are not the men best acquainted with the managers and management of the different boards. All these classes of persons are friendly.

Such considerations should restrain the uninformed from impugning our motives or disparaging this great work. They should hear the voice of reason, addressed to some in a former age, who opposed what they did not understand. "Let these men alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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CHAPTER IV.

ON THE MODE OF CONDUCTING MODERN MISSIONS.

Schools — Translations and Tracts — Preaching in English — Periodicals — Use of the Roman Alphabet — Missionary Physicians — Unnecessary Display and Expense — Direct Preaching to Natives — Formation of Regular Churches — Qualifications of Native Assistants — Instruction in the English Language — Intermission of Operations — Division of Labor — Concentration — Choice of Fields — Remarks.

More than forty years' experience in modern missions, ought to furnish data for an intelligent revision of the system; and the anxious inquiries which are heard on this point, not only among friends and supporters at home, but among missionaries themselves, seem to demand some remarks on the subject, in a work like the present.

The question is, whether the whole system is so erroneous that it should be abandoned for another; or is correct in the main, with curable imperfections. The first of these opinions finds many affirmative respondents, some of whom propose definite substitutes.* The writer embraces the other opinion, and ventures, though with sincere diffidence, to contribute his mite toward a discussion which he hopes will call forth abler pens, and result in a happy approximation to a perfect arrangement. For the sake of brevity, whatever is approvable will be passed over, and only such matters touched, as seem to call for change.

1. The proportion of time and money, bestowed on schools, should be much less.

Schools are extravagantly extolled, and hopes are built upon them which could only be warranted by a New Testament declaration that they are the Lord's chosen and primary means for spreading Christianity. It has been declared, that "our only

* Edward Irving proposes that each missionary go forth singly, looking to God for supplies, even as he does for success. The author of the Natural History of Euthasiasm insists that our present system must be dissolved, and recomposed upon a new model; the principal feature of which is, that all existing missionary societies be absorbed into one great society, under the English Episcopacy, and using the English liturgy.

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hope of success lies in the school system;" that "the evidences of Christianity must be understood before it can be embraced;" that "man must be civilized before he can be Christianized;" and that "the schoolmaster must precede the missionary."

Thus a religion which God designed to convert and save even ignorant savages, is made to wait the operation of a tardy process of intellectual culture; and man is to be made wise unto salvation through the wisdom of this world. By this system, whole generations of adults must be left to perish, while the youth are being instructed; and instead of boldly advancing to dislodge "the strong man armed," we are to seek priority of occupation in the human heart. Alas! by such a course, we are not only in danger of losing our labors, but of awakening the jealousy of Him who "will not give his glory to another."

The extent to which schools have been established, by modern missionaries, is very great. There cannot be fewer than two hundred and fifty thousand youth now receiving instruction in missionary schools. As the school system has been actively maintained from an early period, and a full course may be presumed to include only five years, this number must be doubled to make the true total of educated pupils. And, as the great majority of scholars remain but a year or two, the number must be again doubled, making an aggregate of a million of pupils, who have been, for a succession of months, subject to missionary influence.

The proportion of conversions, among this mighty host, is certainly very small. It was stated by the late Rev. Mr. Reichardt of Calcutta, who labored long in the service of the Church Missionary Society, that, of the many thousand boys instructed by that society, only five or six had been converted. At Vepery, a suburb of Madras, where, for a hundred years, this species of labor has been largely bestowed by the Christian Knowledge Society, the results are scarcely more encouraging; nor at Tranquebar, where schools have been maintained for a hundred and thirty years. In all Madras, where several thousands have constantly been taught in missionary schools, there are not known to be half-a-dozen converted natives. At the Anglo-Chinese college at Malacca, which has existed for twenty years, only a few have been converted, though some twenty or thirty have been brought over to Christianity. In Ceylon, where schools have been conducted for twenty-six years, and generally with more attention to religion than is common in India, few conversions occurred previous to 1830; and those since that time have been rather the fruit of protracted meetings, and

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special pastoral efforts, than of the school system. Out of the Scotch General Assembly's School in Calcutta, which for six years has had an average of four hundred scholars, and the entire and constant attention of two missionaries, there have been but five or six conversions. The Baptist schools in Bengal, numbering thousands of scholars, for more than thirty years past have produced very few conversions. That at Chittagong, taught by a missionary in person, every day for sixteen years, with an average of two hundred pupils, has witnessed but two of the scholars brought to a knowledge of the truth. In Arracan, no conversion has yet occurred in the schools. Among all the Burmans, I know of no Christian who is regarded as the fruit of schools. Among the Karens, many scholars have been converted; but the primary and daily object of those schools has ever seemed to be the conversion, rather than the education, of the scholar.

Let the primary and immediate object of gathering youth into a school, be their conversion, and the schoolmaster may do great good. But to rely chiefly on him and his work, for results which Jehovah has appointed to be done by other men and other means, is only calculated to mislead us, and insure disappointment. Our expectations from schools are in most cases wholly different from the expectations of the teacher himself, nine tenths of them being unconverted heathen.

In places where schools have most abounded, and for the longest time, a considerable number of pupils have rejected idolatry, without embracing Christianity; and are now conceited infidels, worse to deal with than pagans. Many of these, by means of their education, have obtained offices under government, or in large commercial houses, and exert considerable power and influence against religion. In some cases, nearly all the pupils are children of country-born Catholics, whose education only serves to make Popery more respectable; in others, a great majority of scholars are from the poorest of the people, whose knowledge of reading, writing, and ciphering, does not serve to elevate their situation, and who, having no use for these acquirements, after leaving school, forget them to a great extent.

Few are so far advanced as to comprehend those evidences of Christianity, which have been made such an argument in favor of schools. Even in our own country, this is a study for the last years at college, and not for school-boys. But our school-boys are better prepared to comprehend these evidences,

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than most of the students in Oriental "colleges," even of an advanced standing.

It should be considered how far the diffusion of the ability to read is desirable among a people in whose language little or nothing of a valuable nature is yet prepared, or likely soon to be. The readers in Bengalee, taught by missionaries, have been furnished, by unprincipled natives, with a multitude of silly and pernicious books, which, at the old average of readers, would probably never have been printed. The Friend of India, of 1825, contains a list of all the books issued from the native press in Bengal up to that period. They amount to thirty-one; and are all, with two exceptions, pestilent or preposterous! The issues of subsequent years have been, no doubt, of the same character; but I am not able to find a list.

When the happiest effect flows from schools, viz. the conversion of scholars, the influence diffused on the population is less than from conversions which follow preaching. The triumph of Christ is scarcely perceptible. The heathen see that the children have been regularly *trained* to the new faith. They know that if our children were trained in the same manner by *their* priesthood, they would as easily become pagans. They attribute the change, therefore, not to the superiority of our system, but to the natural effect of early education.

I am far from wishing the school system to be abandoned, especially in Hindustan. A school has many advantages in enabling a missionary to bring divine truth before his pupils; and a man whose heart glows with zeal, will find it an animating field. The error seems to be, not in having schools, but in expending upon them a disproportionate measure of our means; in expecting too much from them; in not making them sufficiently religious; in establishing more than can be properly superintended; in the indiscriminate reception of scholars; in employing heathen teachers; and in trusting to science for the overturn of idolatry.

Schools furnish an advantageous opportunity for the partial employment of fresh missionaries, whose knowledge of the language is insufficient for more direct efforts. But this very deficiency in the language, must almost preclude religious influence. The plan now often pursued, is for a missionary or his wife to superintend five, ten, or even twenty schools, taught by hired pagans. These are visited once every few days, in the cool of the morning; giving ten or fifteen minutes to each.

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In some cases, they are visited once a month. The master merely teaches reading and writing; and that, too, in his own inexpert, or perhaps ferocious manner. He is naturally supposed by the scholars to understand our religion, and his not receiving it has a pernicious influence. Qualified teachers are so few, that persons have sometimes been employed who openly opposed Christianity. Secret counteracting influences, by the master, are still more common. In schools patronized by the British government, though taught by a missionary, it is required that instruction in religion shall not be formally introduced.

The question seems not to have received sufficient attention, whether we should multiply schools, and teach mere rudiments, to a great number, or restrict the number, and carry the education to a high point. I am in favor of the latter course. No nation has become literary by universal instruction in reading and writing. These confer no knowledge; they are only means for acquiring and diffusing it. In a country where the absence of books, periodicals, and political freedom, preclude advancement in after life, beyond the rudiments learned at school, these acquirements will not be generally retained; or if retained, are of little use. With us, common schools bring our youth to the *starting-point*, and give to genius, where it exists, a chance for advancement and honor. But where these leave a heathen pupil, there, in ninety-nine cases out of a hundred, he stops; and soon begins to recede, for want of use for his knowledge. Beside, the most extended system of such schools, which we can hope to establish in the heathen world, can embrace, after all, but a very inconsiderable portion of the youth; so that even the argument for universality will not apply.

It seems to me, therefore, that the highest advantages of schools are to be gained by gathering select children of pagans into boarding-schools, and all the children of native converts into day-schools, (which at most stations may be united,) and carrying the education of these to a high point. Such pupils will be exempt from the dreadful pollutions of a heathen home, and the innumerable associations which tend to nullify every good influence. They become subject to continuous and systematic efforts, which are impossible where the scholars are often changing. Some of them are likely to become authors in their own language, for which they will have qualifications which foreigners can scarcely hope to attain.

Such schools give the missionary a paternal relationship to

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the child, and a probability of securing his confidence and attachment. They furnish precious opportunities for the daily inculcation of sacred truth. They form at once permanent congregations and attached households; opening access, at the same time, to many parents. New missionaries could usefully assist, two or three hours a day; and rather gain than lose time, in learning the language. Scholars long trained in this manner, could not but have a salutary influence on their parents, and be the means of diffusing many important truths. The systematic control of their minds, and constant example of true family order, would counteract the danger, which exists in other schools, of creating a contempt for parental knowledge and government, without furnishing an adequate substitute, to prevent the effects of filial disobedience. In every such school, one missionary at least, competent in the language, should devote his whole time, and hold the salvation of the pupils as his prominent aim.

In educating *converts*, particularly the younger ones, there can scarcely be too much effort. If knowledge is power, let us give it to the truly good. Let us not compass sea and land to make a proselyte, and then leave him to grope his way in ignorance, perplexity, and error. Let us form his tastes, habits, studies, and pursuits, upon the noblest principles of divine revelation. Let us do all in our power to create an impressive superiority on the part of such as bear the Christian name, and to aid them in diffusing light and peace.

2. At some stations, at least, less time might be devoted to translations and tracts.

It is eminently desirable to perfect every tract and translation; but where an intelligible and tolerably correct one exists, the perfecting of it may thenceforth be made a by-business. There will be diversities of taste, if no more, which will prevent any production from suiting every scholar. But it is not found that the last is always the best. There have been printed seven versions and revisions of the Malay Bible; and a distinguished missionary among that people assured me that the first, published at Serampore, remains the best.

It is not desirable that missionaries should in their first years devote themselves to translation and authorship, even if there be no Christian books in the language. To write and translate, as exercises for themselves, is important; but they should put nothing to press till they have been years at their post, and have revised their work many times. It would be well if every

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missionary, qualified, by his early studies, to translate the Scriptures, were to take some select portion, and occupy himself upon it, at leisure moments, for eight or ten years; or even his lifetime. He might sketch two or three tracts, and keep them by him in the same way. This, however, would not prevent the necessity for some individuals to make translations and authorship their prominent employment.

The anxiety for an immediate production of books has caused the publication of Scriptures and tracts so imperfect, as to be almost, if not quite useless, and in particular passages quite erroneous. To prove this, and at the same time show the sort of errors to which I allude, I will give a few instances which were mentioned to me, taken from distant and different versions. John i. 1, "In the beginning was the word, and the word was with the Lord God Boodh, and the word was the Lord God Boodh." Exod. iii. 2, "The Lord appeared unto him in a flame of fire in the knot of a tree." Acts i. 8, "Ye shall receive the power of life and death." Matt. v. 3, "Blessed are the destitute of life." 1. Cor. v. 6, "A little crocodile crocodileth the whole lump."!

When there are none of these mistranslations, there may be such a want of idiomatic propriety, such an infusion of new words, or such general obscurity, as to discourage, if not bewilder, the heathen reader. Such, it appears from Mr. Medhurst,* is the case with Morrison's Chinese version, of which the convert Lew Tse-chuen, as quoted by him, says, "I perceive there is no unwillingness to accept the books, but, failing to comprehend their meaning, they frequently throw the work aside." To the same effect is his quotation from Choo Tih-lang, a Chinese transcriber now in England. "Having perused the present translation of the Scriptures into Chinese, I find it exceedingly verbose, — containing much foreign phraseology, so contrary to the usual style of our books, that the Chinese cannot thoroughly understand the meaning, and frequently refuse to look into it." Marshman's version is greatly liable to the same objections.

It is a serious subject, and deserving the early attention of the managers at home, as well as Biblical critics, how far our versions should conform to the pompous and unchristian phraseology of Eastern languages. The language of a superior to an inferior is wholly different from that of an inferior to a superior. Shall this diversity be followed in translations? It is so in many of them, and not so in others. In one Tamul version, the Virgin Mary is

* China, its State and Prospects, p. 443.

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always addressed as "worshipful." And instead of "said," &c. in Gen. i. 3, it is "opening his divine mouth, he said, Let light appear." In one version, "apostle" is rendered "royal messenger." These idioms give a haughty aspect to the language of apostles and prophets, and a servility to those who address them. It will be a question also whether we shall make two versions in some languages, one high and literary, and one common and plain. Henry Martyn's Persian Testament is of the former kind, and though intelligible and acceptable to all the upper classes, is wholly incomprehensible to vulgar readers. Rhenius's version of the Tamul is intermediate, and has by some been objected to as suitable for no class of society.

Yet with all their imperfections, most translations have been sufficiently good to convey a large amount of genuine truth; so that the expense has by no means been utterly wasted. Thank God, the most important texts in the Bible are easily translated. It would probably be difficult to err in rendering "He that believeth and is baptized shall be saved;" "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" "Except a man be born again, he cannot see the kingdom of God."

The value even of a good version of Scripture, is wholly overrated by such as suppose it to be as intelligible to heathen as our Bible is to the unconverted. The case is far otherwise. The most intelligent pagan finds not only words, but facts, reasonings, and allusions, which he can no better understand than the Ethiopian eunuch did the predictions concerning Christ. He has not so much preparation for understanding the Bible, as is acquired by our children in the nursery. Beside, this want of preparation is the littleness and debility of a heathen's mind, which is alluded to, page 225. Things must be explained to him, as to an infant. Let the language be never so plain and idiomatic, he will rarely understand the subject, unless it be some simple parable or narrative. Hence the king of Siam, after hearing a Christian book read, threw it aside, saying, "Let the teachers go on giving these books; no man in my kingdom can understand them."

As to tracts translated from the English, very few of them can be of any service, except to some of the more advanced converts. They all are constructed on the supposition that the reader knows certain doctrines, or facts, which heathen do not know, and take for granted, what a heathen does not grant. They all involve some knowledge of Christianity, while the heathen

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reader may never have so much as heard of it before. Tracts for the heathen must be written for them; and that by men who not only know their modes of thinking, their system of religion, their habits, temptations, &c., but by such as have so far learned the language as to *think* in it, and write it with idiomatic accuracy.

The number of heathen who can read intelligibly, on subjects not connected with trade and common things, is very small. This point seems not to have excited sufficient attention; and a few efforts, lately made, lead to startling conclusions. Mr. North, of the mission to Singapore, has made the most efficient investigation on this subject that I know of. He examined, personally, the crews of many vessels trading to Singapore, from the other ports of the peninsula, and the numerous islands of the China Sea. Out of two thousand persons thus examined, he informed me that he found but one could read with ease, and four others who could spell out the sense with difficulty. The rest, though in general able to read the characters, scarcely knew the sense of a single word. These persons are not an inferior class, like European sailors, but are for the most part traders on their own account, and may be taken as a fair sample of the inhabitants of their respective countries. The Malay population of Singapore has scarcely a reader, except a mere handful, who had been taught in the mission schools.* I have already spoken of the fewness of readers even in China. The Burmans, though a reading people, as to the ability to pronounce the characters, are not generally able to read with understanding. In a late discussion of another subject in the Friend of India, it is declared by the editor that not more than one million, out of the thirty millions of Bengalees, can read. And this estimate is twice as high as is made by some others. Mr. Trevelyan, admitting that there may be a million, asks, "And what sort of readers are this one million? How many of them understand what they read? How many can even pronounce fluently the mere words on a page they never saw before? Even Pundits and Munshees, and much more the common people, read with difficulty, stopping to spell words, and repeating over and over the last two or three words, while they are studying out the next. *There are probably not five hundred persons*

* In calling these a mere handful, I do not impeach the missionaries who have for many years labored largely in this department. The truth is, it has been found impossible to persuade many of the scholars to remain long enough to acquire the art of reading.

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in all India not educated by Europeans, who could take up a translation, in their own character, of any work in philosophy, morals, or religion, and read it extempore with understanding."

Our expectations from the diffusion of Bibles and tracts appear extravagant, if we reason upon them in the abstract. No school teacher could hope to fulfil his duty by shutting himself up in a study, and sending out among his pupils elementary treatises and cogent appeals. Cases of the benefit of Bible and tract distribution have occurred in sufficient numbers to warrant our diligent continuance in this department of effort, but not enough to warrant our making it so prominent in our general system of means. It is to be considered how few it has converted, compared with the prodigious amount done in this way. Among the Malays, for instance, who have had the whole Bible, and more than forty tracts, distributed among them by thousands, for many years, I could not hear of a decided Christian on the Peninsula. The avidity with which our books are received, is not to be ascribed to a general and intense desire to know the truth. The paper, the printing, the shape, and the color of the book, make it as great a curiosity as a palm-leaf manuscript is to us. A heathen missionary might give away any quantity of such manuscripts in the streets of our cities, and the rush for them would continue till they ceased to be curiosities.

We certainly do well to prosecute a lavish distribution in countries like China and Japan, where missionaries are not admitted; or like Burmah and Madagascar, where their tenure is frail. But the utility in such cases consists chiefly in preparing the way for personal effort; and without its being thus followed up, permanent and general benefit can hardly be expected.

3. There should be less preaching in English.

At a great proportion of our stations there are some who speak our language; and these, though but half a dozen, will desire the ministrations of the Sabbath. But the missionary is sent forth to heathen; and he violates his engagement, if these receive not the great bulk of his attentions. Many missionaries are almost lost to the heathen in this way. These Europeans or Americans know the system of salvation, and deliberately put it away! To irreligious men of cultivated minds, common preaching has no charms. It must either be so eloquent, as to make them consent to hear unwelcome truths, for the pleasure of the oratory; or so neutral, as not to disturb their consciences. A young man, who has practised little or none in his own country, will find regular weekly services consume too much time

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and strength. If he deal in undigested crudities, his little audience will fall off, or no fruit ensue. Constant and close preaching to a very small auditory, unless managed as few have skill to do, will give personal offence, and inflict on the missionary both mental suffering and official embarrassment. Beside, it is seldom desirable for a missionary to appear closely connected with other foreign residents. In general, the persons with whom he becomes thus identified in the eyes of the people, live in open violation of the Sabbath, and other scandalous vices; and the natives are likely to take their conduct as the fruits of Christianity. It has ever been a difficulty with missionaries to make the heathen understand that these people are Christians only in name.

This is not the place to multiply arguments on any subject. It will suffice to remark, that while a missionary should readily render his spiritual services to nominal Christians when sickness, death, or other occasions call for them; and welcome to his family worship and expositions such as may be willing to attend, his proper business is to go after the lost ones, who have never known the way of peace. To these he is sent by those who furnish his support. Where it is proper to maintain an English service, there should be sent a person adapted to the work, who should make this his chief business, and whose health should not be worn down, or his mind distracted, by studying the vernacular. His support should be expected in great part from his auditory, and only such sums voted by the Missionary Board, as may be contributed for this purpose.

4. Less effort should be spent, for the present at least, on periodicals.

Nearly every principal station, such as Calcutta, Bombay, Madras, Malacca, Canton, Greece, &c., has one or more periodicals, published or edited by missionaries. It must be evident, that the getting up of these is attended with far more labor, than similar works in our own country, both from manifold inconveniences and the fewness of writers. A serious amount of missionary energy is therefore expended in this way, even on the supposition that subscribers, other than missionaries, are sufficiently numerous to cover the mechanical expense. But if these periodicals do not support themselves, much less pay the salaries of editors, or if most of the subscribers are missionaries, they cost the church, as a whole, too much, both in money and men.

With one or two exceptions, these periodicals are in the Eng-

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lish language, and are intended to affect English and Americans. They contain theological and missionary controversies, general literature, philology, news, translations of pagan authors, and other matter, which, to a great extent, might with advantage be inserted in existing periodicals at home, or in some one or two established for this separate purpose. They might thus be even more extensively distributed among missionaries than they are now; for it is in general easier to send parcels from home to each station, than to send them from any one station to all the others.

If this amount of labor and expense be continued, it should be by the expressed will of the churches, just as contributions are now designated for education, for the distribution of Bibles and tracts, for the support of children, or for general missionary purposes. Funds to support editors and writers for periodicals, might be made a distinct account. If the amount of contributions for this object will sustain these periodicals, and brethren arise who deem it their province to go abroad and edit them, no one can object. The department of service is both useful and honorable; and *some* of the present works might probably be continued with advantage. But we must not, with our present small force, bestow *disproportionate* time and money upon it, nor allow the friends of missions in this country to be expecting conversions in proportion to the number of laborers, without understanding how those laborers are employed.

5. In reducing languages to writing, the Roman letters only should be used.

The curse of Babel has been greatly increased by the variety of characters mankind have employed in expressing articulate sounds. Some of these are more philosophical and convenient than others, but none are comparable to ours. I cannot so extend this head as to argue the whole case, but will barely name a few reasons which go to show why our alphabet should be preferred.

Oriental alphabets are written with great difficulty. Many missionaries never become able to write their new language; and many, with all their pains, are so awkward and slow at it, as to prefer to employ a native hand on all occasions, during their life.

They are written at best very slowly. It may safely be affirmed, that it requires five hours for a missionary to write in the native character what he would write in one in his own. Thus four years out of five, of time spent in writing, is lost! The most expert native Bengalee writers have been found, by

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experiment, to require three times as long to write a page in their own character, as it does to write the same on the Roman system. Any man can see how this would operate on the progress of arts, sciences, literature, manufactures, and religion, in lands where all are to be begun. Should we, who are to raise up readers and writers for half the world, entail upon them, and all their posterity, miserable alphabets of a thousand different kinds, when, with the same labor, we can give them our own?

Oriental alphabets proceed from line to line, without any prominent mode (often without *any* mode) of marking emphatic words, proper names, quotations, pauses, accents, or even of separating words from one another. How would an English reader be puzzled in reading a page thus put together, and how likely to be led wholly astray! This argument alone should weigh against many objections, when it is considered how important it is to avoid every possible mode of misapprehension, for natives reading books on a subject so new and strange, and which inevitably contain many words they have never seen before.

In writing these characters there is often no standard. There being no other established form of the letters, than as printed, and this form, in general, being so difficult and slow, each man alters to suit himself, when writing in haste. Hence the writing of one, is often scarcely legible to another, or even to himself, after the lapse of a few months. In our language, the written and printed characters are so alike, that all who read one, can read the other; yet the former requires but one fifth of the time consumed by the latter.

That our alphabet is *competent* to the expression of any language, is proved by the number and diversity of those already so written; viz. English, Welsh, Irish, German, Danish, Dutch, Swedish, French, Italian, Portuguese, Spanish, Basque, Catalonian, Malay, Bengalee, Hindustanee, Malagasse, Asamese, Mahratta, New Zealand, several languages of Africa, the South Sea Islands, the South American dialects, and probably others. Except the Cherokee, for which a native invented letters, all the translations and tracts which have been printed for the American aborigines, are in the Roman character, and generally, if not always, without diacritical marks; and certainly words more difficult to spell and pronounce are not found on earth. The inference is perfectly safe, that if these languages, in every part of the earth, and with every variety of articulation, can be expressed in our alphabet, so may all others. The Roman Catholic

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missionaries employ them even for the Chinese, Japanese, Siamese, and Burman.

The difficulties, inconsistencies, and often absurdities, of our *orthography* form no objection to the use of our *letters*. So far as modern missionaries are concerned, these anomalies are avoided. English words are spelled after the fashion of the different languages from whence they are derived; but in constructing an orthography for an entire language at once, a perfectly uniform system can be always adopted.

Another great objection to these alphabets is the expense they involve, in furnishing the nations with the word of God. A good font of our type, of the size of this, embracing both upper and lower case letter, and all the variety of points, &c., costs about four hundred dollars. There are three sizes of Burman letter, and each font cost, including the support of a missionary to superintend the work, at least two thousand dollars. The proportion is not very different in most other Eastern tongues.

There are probably four thousand languages yet to be furnished with the Scriptures. If, in doing this, we resolve all into two thousand various alphabets, which, perhaps, is hardly possible, and give three sizes of type to each alphabet, it will cost *twelve millions of dollars!* Our type, of three different sizes for the same languages, would cost but two million four hundred thousand dollars. When done, many of them, such as Persian, Nagari, Arabic, &c., are so formed that the types are necessarily and constantly breaking; making a still greater difference in the cost of books. The small strokes above and below (see specimen page, Persian and Arabic characters) are not sustained by the body of the type, but run out, and can scarcely bear the force of the press.

But the first cost of an Oriental font is as nothing compared to the subsequent expenses it entails; chiefly on account of its large size. It requires from three to six times the expense of press work, and the same for paper, binding, transportation, &c. Judson's Bible is in four large octavos; and yet the type is scarcely half the size in which Burmans commonly write. I am satisfied, every thing considered, that the use of Roman letter would be a saving of *seven tenths* of all the money to be spent in missionary printing.

The question, then, is not only philological. Grant all that the warmest advocates of Oriental letters could affirm; nay, admit for them a great superiority over ours; it comes back to a question of dollars and cents. The whole number of lan-

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guages which contain the word of God is less than a hundred, and about a hundred more have portions of it. The people of some of those languages have not yet been supplied in the proportion of one family in a thousand. Here, then, are thousands of fonts of type to procure, thousands of translations to make, and myriads of Bibles to print; beside rousing up nominal Christendom to supply itself. While the means for accomplishing all this are so inadequate in the best modes, how can we honestly pursue a system which so vastly augments the difficulty? Indeed, except we use the Roman alphabet, the supply of the Scriptures to mankind is indefinitely postponed, and perhaps rendered impracticable.

Whenever, in giving letters to a tribe that never had any, we adopt those of some adjacent nation, rather than our own, we incalculably abridge the benefit to the people, as well as inflict on the church an intolerable and useless expense. When a nation, like the Chinese, Hindus, or Burmans, have a written language, and books, and schools, of their own, we must adopt their characters for *some* of our books. But it has been found expedient in Hindustan to teach Bengalee, Hindee, &c., in the Roman character. Dictionaries and translations have been so published; and it is not certain but that, even in such a country, the use of the native alphabets may be wholly superseded.

Against all the reasons for preferring the Roman alphabet, I know of no respectable objection. In all the world, the mass of readers are to be raised up by efforts yet to be made; and they may as easily be taught in one character as another; nay, far more easily in the Roman than any other. There is no valuable literature in any pagan language to be displaced by a new character. On the contrary, the rendering obsolete of the mass of impurity, error, and absurdity now existing, is a powerful argument in favor of the Romanizing system. By teaching through the medium of our alphabet, we shut out from the pupil, and gradually render obsolete, the mass of abominations now constituting the literature of such nations. We would thus avoid several of those evils which now attend upon our schools, and which have been mentioned under that head. To get rid, by any process, of the stupendous obstruction now presented by pagan literature, would be a magnificent achievement.

6. The recent plan of sending missionary physicians, should be very sparingly prosecuted.

It may be that a sense of failure in regard to direct evangelical labors, or a love of novelty, renders popular the sending out of

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physicians. Many are already in the field; and from various directions the call is made, "Send us out accomplished physicians." For some fields, it is avowed, that no others are wanted at first.

Or the hope may be, to gain respect and confidence, and thus open a door for Christianity. But Christianity needs no such usher. We are pointed to the miracles of Christ and the apostles. But these were for conviction and proof, not for attractiveness or insinuation. Hence they were not all of healing. Some of them inflicted death, others blindness. They withered fig-trees, destroyed swine, or struck down enemies. To assert that we need a substitute for miracles will not comport with the received doctrine that miracles have answered their end, and passed away. If those of the first age are still sufficient proof, why seek a substitute? If the immediate effects of miracles are now necessary, we must "ask, and we shall receive" power to work them.

It is not clear that a physician, practising gratuitously among the heathen, opens a door for his missionary brother. It may even tend to throw him into the shade, and prejudice his usefulness. One may be admired and patronized, while the other is regarded as a mere supernumerary. He may acquire *personal* esteem and confidence; but how this is transferred to his preaching and proselyting brother, to Christianity as a system, or to successors, is not plain. The cause and effect do not seem to correspond.

The religion of the heathen is every where a religion of merit and demerit. Of disinterested benevolence he knows nothing, till he is made to understand it by the cross of Christ. All the labors of a missionary, which appear meritorious, are regarded as efforts to improve his own condition, now or hereafter. If the physician, by intimacy with his missionary brethren, by giving of tracts, &c., give cause to suspect that his real object is to introduce Christianity, he incurs as much jealousy as his brethren, whose primary business is to make direct evangelical efforts. "In vain is the net spread in sight of any bird." If he shows no desire to introduce and recommend Christianity, how can he be paving the way for his evangelical brethren?

Extended and gratuitous medical services may have the injurious effect of conferring upon the mission the appearance of opulence. The supply of medicines obviously involves great expense. The heathen sees them given away profusely, every day, to scores of utter strangers, from whom no remuneration or service is accepted. It is natural that he should infer that the

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individual and private charity of the physician, is not competent to such expenditure. He may suspect the hand of a foreign government, preparing for future encroachments. He will certainly suspect *something*, though his fear be no more rational than that which has prevailed very extensively in Burmah, that when a certain number of disciples are obtained, we mean to take them home and *eat* them!

It should not be forgotten that the history of missionary physicians, from Felix Carey till now, contains many discouraging facts. It shows the danger of being drawn away to posts of pagan honor; or making shipwreck of Christian character; or becoming *mere* physicians.

It appears to me that an affectionate and judicious missionary, male or female, with a few well-known medicines, good books written for family use, and some experience, will be able to do all that ought to be done in this line, *in most places*. Mrs. Wade and Mrs. Hancock have practised extensively, and with great success. Such a mode is as well calculated to impress natives with the benevolence of Christians, though it may not so astonish them with the superiority of Europeans.

7. Every unnecessary expense in the mode of living should be studiously avoided.

The *unavoidable* difference between the missionary and the natives, in most cases, is very great. Native assistants seldom receive more than a tenth or fifteenth of the salary of a missionary. Rulers and princes, at some stations, are unable to live as the missionaries do, even where considerable sacrifices are made, and where a style of living is adopted, which many of the contributors at home would regard as involving positive and serious hardships.

The difficulty is aggravated, where the missionary aims at the style of genteel Europeans around him. It is altogether undesirable to see carved mahogany sofas, covered with crimson silk, mahogany book-cases, engravings, cut-glass, silver forks, &c., in the house of a missionary; the house itself resembling our handsome country-seats. Such a mode of living unavoidably imposes great restraint on the approach of natives. However accessible the missionary may hold himself, the poor inquirer will scarcely venture into such premises; or, if he do, will not be able to overcome an oppressive sense of inferiority, and perhaps intrusion. Even in Burmah, where no missionary so much as approaches this style of living, I have seen inquirers listen eagerly for a few

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moments, and then become absorbed in admiration of the fluted leg of a table, or the joints of a chair.

Several missionaries have confessed to me that, on their first arrival in the East, they were shocked at the style in which they found their brethren living. Yet they had been carried away by the current. And so, generally, will be their successors. A man does not like, on his first arrival, to set up for a reformer. He feels as though he should have more experience, and knowledge of the country. But when, after a few years' residence, he is convinced that another mode is preferable and practicable, he discovers that to attempt a change will not only involve him in difficulties with his brethren, but will require changes in his own modes, which neither he nor his wife may have strength of mind to accomplish.

It is not necessary to adopt the costume, or all the customs of the natives; nor is it in general *possible* for the missionary to live so cheaply. To do either, would abridge usefulness, and hazard health. Many things are absolute necessaries to one, which to the other seem highly luxurious. But this difference should not be increased by the use of superfluities deemed genteel and suitable at home. Cheap fabrics make raiments as truly comfortable as costly ones; and ornaments and embroideries certainly add no comfort. Plain furniture, made by the natives or himself, should be preferred to that which is elegant, even if the latter could be had for nothing. And in erecting a house, no object should be regarded but health and convenience.

The example of a missionary should tend to elevate the people in temporal things, and spread a love of neatness and order. But expensiveness defeats this result. If the materials of our refinements and conveniences are too costly, the natives cannot have them. I know certain missionaries who have their sofas and bedsteads made of bamboo, at an expense not exceeding ten cents each. Their people are thus taught cleanliness and comfort, and cease to repose on the floor. The same individuals dress in the cheapest fabrics, and have brought their people to possess suitable changes of raiment, instead of wearing one filthy garment till it could be worn no more.

A great superiority of living, on the part of the missionary, will almost certainly excite envy — a feeling tending more than any other to obstruct usefulness. "Who can stand before envy?" A minister in our own country could scarcely hope for success if there existed a proportionate disparity between

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him and his people. In places where there are many Europeans, the evil will not be so much felt, if the missionary live in far less style than they. In these places only, have I seen such modes of living as have been just named. And if these very houses are compared, not with those of the natives, but those of Europeans, they will generally appear to be as much humbler than those, as ministers' houses, in this country, are humbler than their wealthy parishioners. In the remote stations, a missionary should take a still humbler mode. The natives cannot know what luxuries are enjoyed with us, even by the poor. They just compare the missionaries with themselves, and can scarcely associate the idea of self-denial with a mode of living which so greatly transcends their own.

The effect on the missionary himself is injurious. His anticipations had comprised great and unavoidable self-denial in regard to house, food, climate, and other bodily comforts. He is, therefore, in danger of habitually endeavoring to make this self-denial as small as possible. Those who have preceded him will adduce arguments or excuses with regard to health, respectability, &c. Their example, the wish to preserve peace, and his early habits, will all tend to carry him on to the very position, which, on first seeing occupied by others, had shocked his feelings. He is then no longer the man he was, and intended to be. His conscience is either smothered or troubled; his success is hindered; and there is great danger that his early devotedness and hope of usefulness may subside into formality and quiescence.

The blessed Master is the great pattern of a missionary. But he did not endeavor to live in a condition resembling, as near as possible, that which he had left. Nor should the missionary, sojourning amid degraded heathen, seek to retain as far as possible the refinements and gratifications of his own land. Let him renounce them, in fact, as, on his knees, when he gave himself to this work, he renounced them in anticipation.

Beside the effect of an appearance of luxury on the natives, every useless expense should be avoided on the ground of its raising a barrier against the universality of our operations. Though money will probably be raised in greater amount, and with greater facility, yet it must be remembered how small a body the Protestants of Europe and America are, compared with the entire human race, and how great is the work to be done. Presuming that, in every country, native pastors should be raised up in sufficient numbers to perform the entire labor of evangelists, we still need thousands of missionaries to make begin-

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nings in every tribe, to prepare these native pastors, to make books and translations, establish schools, &c.

As our societies grow old, widows and children multiply; and soon very serious sums will be required for these. As an exemplar, we may advert to the Moravians, who have longest maintained modern missions. Nearly all the contributions from their own body are absorbed on matters which refer to the past; and their present missionary work is sustained by the contributions of other Christians. By the last annual report I can obtain, it appears that their receipts, from all sources, are about £11,000; about half of which is from their own community.

Total expenses for all stations.....					£6100	0 0
Paid also within the year —						
to 20 retired and disabled missionaries.....	£616	16	10			
to 36 widows.....	334	16	7			
education of 95 missionary children.....	1422	0	0			
20 boys and 11 girls apprenticed.....	1629	0	0			
Contingencies.....	898	0	0		4900	13 5
					£11000	13 5

It might give rise to unwarrantable surmises, if, in a work so crowded with facts, directly and indirectly connected with missions, nothing should be said of the salaries received by missionaries; especially while speaking of their modes of living. Nor am I concerned to avoid that subject. But the reader will bear in mind several considerations — 1. That, in preceding chapters, I have borne full testimony to the purity and zeal of missionaries as a body. 2. By far the larger part of them endure serious privations as to modes of living, and all of them endure, in other respects, what few Christians are willing to encounter. 3. Though their income may far transcend the poor semi-civilized or perhaps barbarous tribes around them, it falls far short of what Europeans of similar education and talents command, in the same places, and their mode of living is proportionally humble. 4. Those of them whose style of living has just been mentioned, as in my opinion unsuitable, do but copy numerous ministers, and still more numerous private Christians, in our own country, who live in costly houses, and see no harm in using just such articles as have been named. 5. It is certainly too

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much to expect that an appointment as a missionary should, as by a charm, at once raise a man to a fervor of piety, contempt of earth, courage in dissenting from custom, and readiness to endure privations which none of his church at home have attained, and for which he has had neither training nor example. The difficulty can only be met by the adoption of stricter systems of expenditure by all Christians at home and abroad. Missionaries will carry abroad just that sort and degree of piety they have been trained to at home. 6. The chaplains of the East India Company receive 775 rupees per month, and rank as majors, with full retiring pension at the end of the term of service, which, I believe, is twenty-two years. There are ninety chaplains, whose salaries and places of worship cost the Company annually 438,000 dollars. This last statement is made to constitute a standard of comparison by which the salaries of the missionaries may be measured.

The English Baptist Missionary Society pay, in Hindustan, about 200 rupees per month, for a family, without allowances. In large towns, a very humble house costs from fifty to eighty rupees per month. One of these brethren stated to me that his annual expenses for medicine and medical attendance averaged 250 rupees. The missionaries of the Scotch General Assembly receive, in Calcutta, 400 rupees per month, to cover every thing. Missionaries from the London Missionary Society, at the Cape of Good Hope, receive £100 per annum for a family, without allowances, except to such as reside in Cape Town. In large cities of India, this society pays sometimes double this amount. In the South Sea Islands, the allowance for a family is but £75. The English General Baptist Missionary Society pay their missionaries at Orissa about 1200 rupees per annum, for a family, without allowances. A missionary from the Caspian and Black Seas informed me, that the salaries there were £80 for a married couple and family. A self-supported unmarried missionary from Patna, in Bengal, informed me that his expenses at that place were £70 per annum.

Whether the English Wesleyan Society pay fixed salaries, I have no means of knowing; but from the only report of that society I have at hand, (1835,) it appears that, in the Madras district, five missionaries, four native assistants, the passages home of two missionaries, and grants to schools, cost £2116. In Ceylon, nine missionaries, twelve native assistants, grants to schools, and the return passage of a family, cost £6032. In Sierra Leone, three missionaries cost £286; and in New South Wales,

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a station with three missionaries cost £701. The Am. Board of Commissioners for Foreign Missions have not fully adopted the system of fixed salaries, having generally allowed each family to expend what is requisite. In Southern India, they pay a married couple £150 per annum, with allowances for children and house rent. Missionaries in the East from the American Baptist Board, have 100 Company rupees per month for a married couple, and allowance for children, house rent, medical expenses, and travelling.

8. There should be more direct preaching of the word, publicly and from house to house.

Of all parts of his work, direct preaching looks most attractive to the missionary on leaving home, and becomes in general most repulsive in the field. One of the best missionaries now alive remarked that there was nothing so difficult for him to resist as a repugnance against coming in contact with the natives! This is the grand object of those who design to devote themselves to foreign service. To sit beneath some friendly shade, imparting to heathen the words of eternal life, is their *beau ideal*, their enrapturing anticipation, their expected reward, for leaving friends and home. But when they approach the reality, they find the romance of this hope turned into the substantial material for disgust, weariness, and despair.

Sophisms, absurdities, false reasonings, extreme ignorance, malicious opposition, unworthy suspicions, and inveterate prejudices, must be perpetually encountered. These are rendered still more formidable, for the first few years, for want of a proficiency in the language, and a knowledge of the national religion and literature. To teach school, to study, to translate, to survey new fields, &c., have none of these disagreeable concomitants, and are not so totally at variance with previous habits and feelings. They have the charm, too, of promising evident and immediate fruit; and of seeming to prepare the way for successors.

Thus the highest self-denial required of a missionary is in that very part of his work where he thought he should want none. He is unprepared for the demand, and in too many cases is turned aside to collateral pursuits.

This is an age in which the proper ministry of the word is in danger of being undervalued. It is an age of invention and activity, in religious as well as common matters, and the mechanism of Christianity is in danger of transcending the simplicity of the Scripture model, or at least of attracting superabundant

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attention. One eminent minister calls *infant-schools* "the railroad to the millennium." Some declare preaching to be "the smallest part of a minister's duty." Others affirm that conversions among the heathen are not to be expected, till they are enabled to understand the evidences of divine revelation, and, therefore, that "*schools* are the grand means of converting the heathen." The same sentiments are rung in the ears of a missionary by his countrymen abroad. He has their countenance in schools, translations, &c.; but if he "preach the gospel" in high-ways and by-ways, he often incurs the imputation of fanaticism and folly. Every temptation is thus offered to slight the proper ministry of the word, and give weak faith a resting-place on human schemes.

It is often remarked that the apostles did not resort to schools, Bibles, and tracts, because the art of printing was not then invented; that learning was more diffused; &c. But it must be sacredly remembered, that the Lord gave his apostles a system of means not founded on the then state of society in that part of Asia, but for all possible conditions of society, in all the world, to the end of time. It is a system founded on the nature of religion and the nature of man; and no changes of outward condition will warrant us to invent another.

All modes of doing good should undoubtedly have a place in our system of means; but let us have a care, lest we disparage, or make subordinate, that which is of our Lord's own appointment, and which, above all others, should engage our energies. "By the foolishness of preaching," it pleases God to save men. It has always been the grand instrument of conversion. We must *always* rely upon it as such. Other services demand a portion of time, and in a proper division of labor, where there are several missionaries, some one brother may take one of these as his department. But, as a general rule, the first object and business of each, is strictly ministerial service. President Wayland, in his address to missionaries leaving Boston in July, 1834, insists on this point. "Nor is it enough that you be laborious; your labor must be exclusive; it must be devoted in singleness of heart to the conversion of souls to Christ. This work is surely of itself extensive enough to occupy all your time, and all your talents; and manifestly no other can vie with it in importance. You go not abroad to be linguists, nor lexicographers, nor botanists, nor philosophers, nor statesmen, nor politicians, but ambassadors of Christ. Remember, we always expect an ambassador to keep entirely aloof from all entanglements with the affairs

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of the parties to which he is sent, and devote himself exclusively to the interest of the party by which he is commissioned. I do not say that these inquiries are not important; I only say that they are not *your* duty. Like Nehemiah, you are doing a great work, and you cannot come down."

Of the same opinion was Swartz, who reckoned that he had been the means of converting two thousand persons; and of Brainard, who also gathered many souls. The following remarks by a distinguished Baptist minister, now living in Edinburgh, seem full of piety and good sense:—

"Much have we heard, indeed, in modern times, of the noble invention of printing, and much respecting the power of education; and I do not imagine that any candid reader, who has proceeded thus far, can suppose that the writer is indisposed to give to each its own appropriate place. At the same time, he conceives that they may not only be perverted, but prevented from doing that good which they otherwise might accomplish. For example, if they be permitted to occupy that place in our esteem and expectation, which belongs to a *divine and sovereign appointment*, then they may not only become as chaff when compared to the wheat, but awaken the jealousy of HIM who will not give his glory to another. Our employment of education only, and with all the energy which the art of printing has given to it, may turn out to be nothing more than giving activity to the powers of the mind, without directing and controlling their movements.

"Education will humanize and improve, in most instances; but to save from ultimate destruction, properly speaking, never was within its province, and never will be. Yet since the time in which many have been roused to see its necessity, there has been a phraseology often used respecting it by no means warrantable. Education, but above all, scriptural education, will do much. There will always be an undescribable distance between a people so favored, and any other left without such means. But if we expect more from it than it has ever produced, and above all, if we apply to it the language furnished to us in the Scripture, and which is there *exclusively* employed with reference to an institution of God's own sovereign appointment, we may be left to witness the impotence of education, instead of its power. Hence we have read of the system of some one of these educational societies, being adapted for the *regeneration* of Ireland; and the terms employed in Scripture to the laborers in the vineyard of God, have been unsparingly employed by religious people to the exertions of schoolmasters,

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or those who superintend them. This is not merely incorrect, but it is unwise and unwarrantable. Every one knows, that, in all such cases of agency, every thing depends upon the expectations and intentions of the agent; but the language referred to is teaching us to expect from him, what, in a thousand instances, the agent neither intends or expects himself. The schoolmaster may have gone abroad, and, if a man of principle, will do great good; but to apply to him or his efforts the language of Sacred Writ, which regards another order of men and another exercise, is calculated to injure the work of his hands, as well as blind our own minds with respect to another and a higher duty." *

While I am indulging in quotation, I will add the following, from a distinguished missionary — Melvill Horne, who puts the following words into the mouth of an objector, in the shape of an apostrophe to the "Lord of the harvest." "If thou wilt force us to cultivate this unpromising field, do not think of sending us out immediately, but let schoolmasters go to receive the first fire, and teach the little children reading and writing, and then will we go and enter into their labors; for the experience of ages has taught us, that where preaching of the gospel makes one Christian, education makes ten. Hence, instead of preaching first to the parents, and then establishing schools for the education of the children, as the apostles did, (who knew that the sword of the spirit was of heavenly temper, an instrument into which the God of glory had wrought all his attributes, we, having lost the art of using it, and that arm which gives it the demonstration of the Spirit and of power,) we go to work another way, by educating children first; and many are of opinion that the best way of enlightening, is by putting the moon in the sun's sphere, and having children to instruct their parents, rather than parents to teach their children!"

Preachers must not be reluctant to itinerate. It will not be necessary, except among a few tribes, to dispense with a settled home, and to wander with a wandering flock. Still, few missionaries should confine themselves at home. There are jungles, small islands, and pestilent districts, accessible to foreigners only for a few months in the year, which can only be reached by itinerants. There are advantages too, in all places,

* Anderson's "Ireland without the Ministry of the Word in her native Language." "The Domestic Constitution," so largely quoted from by Jay, in his Family Monitor, and republished in this country under the title of "Book for Parents," is by this author.

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peculiar to such itineracies. There is upon the missionary so employed, a benign and impressive aspect of disinterested benevolence, not easily misconstrued. His privations, inconveniences, dangers, and exertions convince even the heathen of his love of souls. He honors them by the condescension and confidence with which he eats the food they prepare, and sleeps on the mat they spread for him. He becomes acquainted with native character, where it has not been modified by foreign influence, and is thus assisted both to preach and to prepare tracts. He has opportunities for calm and repeated conversations with individuals at their own home. He escapes the pestilent presence of ungodly nominal Christians. The circumstances of his own superior living, are not present to do injury.

Not for a moment would I countenance that gadding and discursive spirit which entices men to leave their sphere; nor that romance which loves to visit distant and celebrated places; nor that love of fame which is gratified by being able to send racy journals to the magazines. It can be of little use to scatter far and near seed which neither we nor others can water. The itineracy should for the most part be performed within a given limit, visiting the same places again and again, as the apostles did.

Preaching must be maintained in contradistinction to conversation and disputing. I know that it cannot always be *such* preaching as we have at home. Questions must be permitted, objections occasionally answered, explanations made, and much of our own formality dispensed with. But it must be legitimate *preaching*. The heathen are very glad to *dispute;* and do it in a very wearisome, provoking, and often subtle manner. When we enter into their sophistries, and recondite arguments, we make Christianity contend with the intellect, instead of the conscience, and our great advantage is lost. Paul's disputings in the school of Tyrannus are quoted. But it should be remembered that διαλογομενος, (*dialogomenos,*) here rendered "disputing," is the very word used of other occasions where pros and cons were not thought of; such as "Paul was long *preaching*," Acts xx. 9; "He *reasoned* in the synagogue every Sabbath-day," Acts xviii. 4; "He *preached* unto them, ready to depart on the morrow," Acts xx. 7; "He *reasoned* of righteousness," &c., Acts xxiv. 9. Missionaries will sometimes be obliged to dispute; and so were the apostles. But they are destitute of many advantages enjoyed by the latter. Those disputes were with men who believed in the Old Testament, or who held great principles in common

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with themselves. They were to prove, to persons who expected a Messiah, that Jesus was that Christ; or were based upon premises which the antagonists, or their own poets, fully admitted. So did our Savior sometimes dispute; but we have numerous cases where he dexterously avoided foolish questions or philosophical subtilties. He parried where he might have triumphed, and chose the more immediate, if not the only avenue, to conviction.

What has been gained by the repeated triumphs of speculative theology over science, politics, and heresy? Over and over the battle has been fought, consuming whole lives, and filling up whole libraries. Over and over have infidels, heretics, Papists, and Jews, been defeated. But new champions rise. The old ground is taken, or some novelty advanced; and in every age, the war continues. At this very day our press teems with works on the evidences of Christianity, and in opposition to errors already a thousand times refuted. In countries where Christianity has so triumphed, as to make worldly and political men confess it, and weave it into the very texture of social and civil society, what do we see but a dead orthodoxy, an unconverted priesthood, simony, secularity, and pride? Christianity has made its greatest triumphs where it has stood despised, hated, and cast out, by the learning, the philosophy, and the power of the world. Why should missionaries repeat that struggle which has a thousand times ended in a bootless triumph? It is not a man's learning, philosophy, or superstition, that precludes his conversion, but the opposition of his carnal heart. To overcome this, God forbid that we should confide in aught else than the doctrine of "Christ crucified, to the Jews a stumbling-block, and to the Gentiles foolishness." Let us never, never forget that "God hath chosen the foolishness of this world to confound the wise, and low things, and things that are despised, and things which are not, to bring to naught the things that are, that no flesh should glory in his presence."

9. Regular churches, with pastors and deacons, should be formed at the earliest possible period, in every place.

It is of great consequence to put our work on a footing which may secure stability and increase, without the presence of a missionary. Ordained native ministers are very few.* Church order and discipline are not sufficiently understood by the disciples. The missionary is all in all; and at his departure or

* In all the Burman and Karen churches I found but one; in some missions, none; and no where, any adequate supply.

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death, every trace of his work may disappear. It is true, such churches at first would seldom be able to stand alone. But if they ever do, they must first have this feeble beginning. There were great and important reasons why Christ instituted churches. Even higher advantages result from them, in heathen lands, than among ourselves. Without the mutual brotherly watchfulness which they secure, feeble members cannot receive adequate assistance. It is true, few are as qualified as is desirable for the imposition of hands. But the apostles, in resolving to ordain elders in every church, must have met the same difficulty. If no encouraging degree of fitness be found in any member, we may take a brother from some other church. To these should be committed, for obvious reasons, most of the preaching, discipline, and administration of ordinances. They should be honored in the presence of the people. Their support should, as far as possible, be derived from the converts. They should be sedulously watched over and aided. They should have associations, and ministers' meetings. They should meet the missionary at stated periods, and be aided, as far as possible, in acquiring a knowledge of Scripture history and doctrine. In many cases, they should be changed, on the plan of Methodist circuits. Some might attend half the year at a proper seminary. Younger ones should be placed at such an institution for several years. But of this more under the next head.

A similar appointment and training should be had for deacons, exhorters, and church clerks. The guiding influence of the missionary should be exerted as unseen as possible. Every effort should be made, to bring out the capacity and activity of the members, so that the death or removal of the missionary, should be injurious in the least possible degree.

10. The qualifications of native assistants should receive more attention.

The importance of this class of auxiliaries can scarcely be too highly estimated. Without risk of health, and with little expense or inconvenience, they can carry the tidings of salvation where a missionary cannot go, or may not be sent, for an age. They can travel, eat, sit, and lodge, as the natives do. Between those and themselves, there is not that awful distance which can scarcely be overcome by a missionary. Their knowledge of the language is complete, which can seldom be said of a foreigner. They know, from experience, the exact temptations, doubts, difficulties, and prejudices of their hearers. They can talk with an inquirer, often and long, without drawing opposition

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upon him, before he has become enlightened and firm enough to endure it. To be seen conversing a few times with a missionary, or to go repeatedly to his house, or chapel, excites almost as great opposition, as a profession of Christianity. Thus a man's mind must be made up to encounter exceeding difficulties, before he has become sufficiently acquainted with the missionary's arguments, to know whether he will endure sufferings for the new religion or not; that is to say, he must submit to be persecuted, before he knows whether the system is worth being persecuted for.

Various reasons of this sort, some adapted to the condition of one country, and some to that of another, show the duty of fostering this branch of our force. Unordained natives have indeed been employed, and in some places to a great extent. And to their labors are traceable very numerous conversions. But it seems necessary to bestow upon them a much greater measure of mental cultivation and religious knowledge. Had half the pains been thus bestowed, which have been expended on common schools, how great would have been the gain!

Without some additional mental cultivation, doctrinal knowledge, and practical graces, native assistants are not able to avail themselves of their peculiar advantages; some of which have just been named. It is well known that scarcely one of them is able to act alone; and that, though so useful, when sustained and guided by a good missionary, they have run into manifold evils, when left to themselves. Why is this? They possess piety, zeal, and talents. It must be owing to the superior intelligence and acquired advantages of the missionary. Let us, then, lead them into that knowledge of the word of God, and that measure of devotion, which at present they have no means of obtaining.

Slender would be the qualifications of a minister with us, whose opportunities had been no greater than those of native preachers. Abstract from him all that his mother and father taught him, all he learned at infant or Sunday school, from the moral maxims of his horn-books, his copy-slips, his general reading, and the restraints of Christian society; put in the place of this, every degrading, polluting, and erroneous thing, learned by a heathen child, at home, at school, and abroad; take away the intellectual benefits of an academic or collegiate course; abolish all his knowledge of the evidences of Christianity, history, chronology, geography, prophecy, miracles, and the state of the world; all he ever gained by intercourse with eminent saints,

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or a perusal of their biographies; all the helps he has had from commentators, critics, sermons, anniversaries, associations, religious periodicals, and intercourse with enlightened fellow-ministers; in fine, leave him nothing but some portions of God's word, and a few evangelical tracts; and add to him a plenitude of errors and malpractices acquired in a life of Gentile abominations, — and you will have the present qualifications of a native assistant.

Some regular institution seems wanting, in every mission, for the express purpose of instructing those who give evidences of a call to this work. Advantages, similar in kind, if not in extent, to those enjoyed by young ministers at home, should be placed within their reach. A supply of assistants, thus educated, would leave leisure to the missionary for necessary translations and revisions; for exercising a general pastoral care over a large district; for exploring new fields; for corresponding with the societies at home; and for other duties, which can now only be done at a great sacrifice of pastoral pursuits.

By no other course does it now appear that we can send the gospel into all the earth. We cannot *hope* to send forth from ourselves the hundredth part of an adequate supply of ministers for six hundred millions of pagans, at an annual expense of from five hundred to one thousand dollars for each family. Nor could we consent to lay the foundations of Christianity, over so large a portion of the earth, by native preachers so ignorant of the system as those we now have. Without raising these qualifications, they will soon be despised by the very youth, whom, by hundreds and thousands are now being educated in missionary and government schools.

11. A considerable number of the most promising converts and younger preachers should be taught the English language.

It is dismaying to compute the period which must elapse before the heathen can be supplied, in their own languages, with the word of God. Who, then, can predict the time when those languages shall contain a supply of works in ecclesiastical history, biblical criticism, theology, and practical piety? Who is to give them books of science and art? If, now, we would impart to our missionary pupils the benefits of such studies, we are restricted to wearisome oral instructions, demanding, on the whole, an amount of time *equal to what would be necessary to teach them English.* Beside, instructions unsustained by reading are less perfectly acquired, and the amount obtained is in danger of being

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forgotten. At best, when the pupil leaves the institution, his progress is terminated; and terminated too, as all school-studies are, at the threshold of the subjects.

By giving our young convert the English language, we set before him the whole temple of knowledge, and present him with the key. Subjects which would otherwise have remained forever sealed will be fully open to his inspection. He has but to use his own powers, and he may pursue an indefinite progress. With an enriched mind, trained habits of thinking, and a cultivated heart, he goes forth among his people "a workman that needeth not to be ashamed." Let but the reader ask himself what benefit he has gained, merely, by a dozen books, such as the Saint's Rest, Law's Serious Call, Watts on the Mind, Pilgrim's Progress, the works of Brooks, Mather, Flavel, Charnock, &c., and decide whether, even for this, he would not have done well to master a language? Did he ever gain so much from his Latin, Greek, French, Italian, or German, or all together, as a heathen convert would gain from a knowledge of English? Our language is now becoming the religious language of mankind, and perhaps the scientific also. It is to be to the East, what Greek was to Rome, or Latin was, a century or two ago, to Europe. Already does it abound with works of imagination, specimens of eloquence, stores of history, speculations on metaphysics, morals, government, law, commerce, scientific researches, and mechanical inventions, immensely more valuable than was ever extant in all the ancient languages. As to religion, it probably contains more valuable books than all other languages put together.

Add, therefore, to the important advantages already enjoyed by the native preacher, merely those which the ability to read English would confer, and he would be more valuable than almost any foreign missionary can be, and at the same time cost the church incomparably less.

From natives able to read English, we might hope soon to see many valuable translations. Men translate into their own language far more successfully than into a foreign one. They would do more than this — they would write original works. Few translations, except of the Scriptures, will ever be very useful. Books, being written for our state of society, and degree of knowledge, do not answer for heathen. They must be written by natives, not only in native idiom, but in native modes of thinking, and adapted to the degree of knowledge possessed by the reader. Our books, on every page, take for granted

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certain measures of previous mental culture, which heathen readers do not possess, and for want of which, the whole effort of the author is likely to fail.

The difficulty of learning to read and write a language, especially our own, is much less than learning to speak it; and in this case, only the former is required. Indeed, the learning so much of a language as to gather the meaning of an author, is by no means an arduous undertaking. To pronounce correctly, and to command words fluently for conversation, is much the largest part of the task. This is not only unnecessary to our brethren, but in some cases undesirable, lest they be corrupted by evil intercourse, or tempted to seek secular situations of greater profit.

A native assistant has now no books to read, but the tracts and translations, to which his hearers have access. How can he hold a proper intellectual and religious superiority over them? He ought to be versed in the true meaning of difficult passages, the rules of interpretation, the geography, chronology, and natural history of the Bible, the manners and customs of Jews, and other kindred studies. He should know something of ecclesiastical history, church government, and biblical theology. But in all these he has no helps in his own language, and in hundreds of languages there never will be any. Missionary money can never make translations of all these; and many years must elapse before there will be a religious public, creating such a demand for them, that they will be printed as matters of trade.

In our own country, what students actually learn at college, is not so important as the knowledge they obtain of the sources of information. The wide and long vista of truth is opened before them; they see what is to be learned, obtain mental training, get a knowledge of books, and leave the institution prepared to be successful students. Not so with native preachers. They set out with a modicum of biblical knowledge, precariously retained in their memories, and with scarcely the advantages of a Sunday scholar. They meet antagonists, learned in the prevailing system, and must contend with them, without so much as a proper knowledge of their own.

12. There must be greater care taken that a station, once begun, should be uninterruptedly maintained.

That this has not been the case, has seldom been the fault of missionaries. It is not easy to convey the importance of this idea to churches and directors at home; and their arrangements

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have been such as to spread over as large a surface as possible, leaving many stations in the hands of a solitary individual.

What would be the effect on any district of fifty, or sixty, or perhaps five hundred square miles, which should be left for one, two, or three years, without a minister, or a prayer-meeting, or a Sunday school, or, in fine, any of the means of grace? But with us, even in such a case, there would be a thousand good influences, public and private. Not so among the heathen. The death or departure of a missionary stops every thing, except a church have been gathered, and native pastors trained. Even then, all activity is suspended, and passive virtues will not abound. The converts will fall into errors and apostasies, if not into sufferings and want.

A heathen or Mussulman, on becoming a Christian, is generally discarded by his friends; and where caste exists, always. In very many cases, if the missionary do not provide him work, he must starve. If not so poor, yet without the missionary, how shall he contend with the difficulties of his situation, and the evils of his former habits? He is left without daily instruction, without pious intercourse, without a shield from tyranny. The little band, gathered by years of toil, is in a few months scattered; the enemy triumphs; confidence in the continuance of the station is destroyed; and the next missionary is often led to affirm, as several have done to me, that it would have been better if no predecessor had ever labored there.

Many contingencies may cause a station to be suspended where a missionary is alone. There can be no security against it, except by placing two brethren at every station; and at some, still more. They need not always be in the same compound, or even in the same village; but should not be so far apart as to prevent one from taking an effective temporary charge of the department of the other, in case of death, sickness, or absence.

It seems to have been one of the most fatal errors of modern missions to disregard, so generally, the New Testament example in this particular. Our Lord sent both the seventy and the twelve, two by two. When he had ascended, the apostles continued the same plan. They either proceeded forth in pairs, or took a younger evangelist as a "partner and fellow-helper." The Holy Ghost gave sanction to this mode, when he called for the separation of Barnabas and Saul to a particular field. How touching and instructive are Paul's feelings, when separated from his official companion, though in the midst of distinguished

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successes! "When I came to Troas to preach, and a door was opened unto me of the Lord, I had no rest in my spirit, *because I found not Titus;* so, taking my leave, I went into Macedonia." When Titus rejoined him, he was in the midst of disappointment and difficulty; but his heart was immediately made whole. He then said, "I am filled, I am exceeding joyful, in all our tribulation; for though, when we came into Macedonia, our flesh had no rest, and we were troubled on every side, (without were fightings, and within were fears,) yet God comforted us by the coming of Titus." 2 Corinthians ii. 12, 13, and vii. 4–6.

It is believed by some judicious brethren abroad, that some missionaries have died in consequence of lonesomeness, distraction, care, and excessive exertion.

13. It is important to establish a greater division of labor.

Hitherto the same missionary has been compelled to be pastor, itinerant, Sunday school teacher, schoolmaster, translator, author, tract-distributor, proof-reader, physician, nurse, housekeeper, and perhaps printer and bookbinder. Sometimes, in addition to these, he must oversee catechists and preachers, be agent for inland stations, and preach occasionally in English! The thing amounts to a perfect absurdity. Some men may endure such wear and tear for a while; but the results of their labors are nullified by desultoriness. Regularity and efficiency are impossible. Nothing can be prosecuted with sufficient vigor, either to obtain skill in it, or secure the best results.

It is truly surprising that the few missionaries scattered over the world, should have accomplished what we now see. It proves that, in general, they must have been extraordinary men. And it is very well to practise on the doctrine, that it is better to wear out than rust out. But such a system as is now pursued, only makes men *tear* out.

Schools might be maintained by the wives of missionaries, or by brethren who shall call themselves schoolmasters. Where preaching in English is deemed necessary, let a brother separate himself to that work; or let it be done by one whose age, experience, and mental cultivation, will enable him to do it with extemporaneous ability. Theological or boarding schools should enjoy the whole services of a select individual. Translations and authorship, with some avocation requiring bodily activity, are work enough for one man at each principal station. Further specifications must depend on each particular case.

Beside the advantages on the spot of such a distribution of

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duties it would have a happy effect at home in showing the churches the actual state and operations of their phalanx abroad. They would see what branches of the work most needed reënforcement. They would better understand what result should be expected in each particular department. They would particularly see what proportion of labor is made to bear on the immediate conversion of souls, and the whole operation of the missionary enterprise would stand transparent and self-explained.

14. There should be more concentration of effort.

In every mission there should be one point where operations should be conducted with great vigor and by many hands.

By placing at this point the translator, the printing-office, the school for native assistants, and two or three evangelists, beside those brethren whose proper field is pestilent or inaccessible except during a portion of the year, there would be secured many advantages. Numerous questions from minor stations, which must now wait the tedious process of a reference to the Board, might be safely left to the decision of such a body of brethren on the spot. Vacancies at various points might be immediately supplied — a matter, as has been shown, of great consequence. Thus a farmer, penetrating into the forest, makes first an effective clearing where he establishes himself, and from whence he may extend his openings at pleasure. Thus an army always has its "head quarters." Thus the primitive church retained at Jerusalem a body of principal apostles and elders, to whom disputed questions were referred, from whence the brethren went forth to their spheres, and to whom they returned, reporting successes and refreshing themselves with genial society.

The majority of employments which were just named as absurdly falling on the same individual, may be divided and prosecuted at such central station with effect. Thus the brethren who go forth, two by two, to lonelier stations, will have fewer duties, and may divide these with a prospect of mutual success. The establishment of such a body of brethren would constitute a safe band of counsellors both to one another and to their society at home; it would inspire confidence in the natives that the undertaking was permanent; it could supply for a time any outstation vacated by the retirement or death of a missionary; and it would be a favorable location for new missionaries to study for a year or two, and acquire a knowledge of their field.

There should be more concentration as to the portions of the world which we attempt to evangelize. Those regions which have received the largest supply of missionaries have been the

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most encouraging. Labrador and Greenland, with a population of but eight or nine thousand, have fifty-one missionaries and assistants. The West Indies have more than two hundred missionaries; and each of these may be counted equal to two in the East Indies, if we consider that they have not been obliged to learn a language, or make dictionaries, translations, &c. Jamaica, with a population of four hundred thousand, has more than sixty European missionaries. The Sandwich Islands, with a population of one hundred and eight thousand, has eighty-seven missionaries and assistants. The portion of Karens which have received the services of Boardman, Wade, and Mason, and which has been blessed in actual conversions more than almost any other, amounts to less than six thousand.

On the other hand, there are single cities containing populations of hundreds of thousands, with but one, two, or three missionaries; and in these we hear of small success. It is to be feared that the church has, in its anxiety to spread wide the tidings of salvation, been beguiled into too great diffusiveness of labor. It seems hard to keep sending men to countries already entered, while whole kingdoms and tribes are left to perish. But it had better be thus. Only thus can the work be done. Only thus will the church be able to see clearly and impressively how much land remains to be possessed, and feel the inadequacy of her present operations.

15. A larger proportion of effort should be directed to the more enlightened nations, and to the higher classes in all nations.

Our efforts have hitherto been expended chiefly on Esquimaux, Laplanders, Greenlanders, Tartars, American Indians, Sandwich Islanders, Hottentots, Bushmen, Nicobarians, Malays, Negroes, and Slaves. Converts have indeed been made, and immortal souls saved. But the results terminate on the spot. Such people have no such influence on adjacent nations as had the citizens of Jerusalem, Damascus, Alexandria, Rome, Corinth, or Ephesus. They have no commerce to spread abroad the holy leaven, and few pecuniary resources to enable them to join in the work of giving Bibles and ministers to the rest of the world.

Among tribes so degraded, the missionary contends with brutal ignorance, strong temptations to hypocrisy, deep poverty, petty wars, and frequent changes in congregation; together with the inconveniences of unsuitable food and habitation, and the most violent change in all his previous habits and associations. Had we begun by spreading the gospel among our more immediate

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neighbors and the greater kingdoms, missionaries, and missionary influences in a thousand forms, would have multiplied spontaneously. Converted Arabs, Chinese, Hindus, or Burmans could have spread out among ruder tribes, without those violent transitions which curtail the lives of our brethren, or those excessive expenses which keep down the extent of our efforts.

It may be thought the Hindus should not be named in this collection, so much having been done for them. But the extent of this country should be remembered, and the number of missionaries, which, with all the late augmentations, have been sent to occupy it. From Bombay to Bankok, and from Ceylon to Delhi, the number of missionaries is stated by a late writer in the Calcutta Christian Observer to be one hundred and thirty. This estimate comprehends at least 200,000,000 inhabitants — one missionary to 1,538,461 souls. The region described, it will be perceived, includes Burmah, as well as Hindustan, and is emphatically that part of the field to which the attention of the church has been of late years particularly drawn.

In scarcely any mission have the higher classes received their full share of attention. They have not been so freely visited at their houses; and when visited, it has rather been the act of respect, or to secure advantages. The visit is seldom for the express purpose of winning their souls, as is the case when the poor are sought. The oftener such visits are paid without the disclosure of a deep anxiety for the conversion of his soul, the more does the chief, or rich man, grow satisfied to remain as he is, and to suppose that his toleration or friendship is all that is expected. We should abhor the spirit which gathers ministers round great men, to share their gifts, to bask in their favor, to secure political enactments in favor of religion, or to gain popularity and distinction among the common people. But we should leave no efforts unattempted to save their souls. The prophecies which cheer us in our work, specify such persons as among the fruit, and declare that they shall be nursing fathers and mothers to the church. Cæsar's court contained disciples. Some of the "mighty," and of "honorable ones, not a few," appear among the converts to apostolic zeal.

Concluding Remarks. Many suggestions to the churches at home offer themselves. I will venture only two or three.

1. The number of missionaries should be greatly increased. Numerous stations, occupied now by a single individual, should

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be reënforced by one, two, and in some cases five or six brethren. No post has been taken, which seems untenable or useless; none from which the occupant wishes to retreat. Each describes openings for usefulness which he cannot embrace. If we mean merely to keep our present position, there is need of a fresh laborer in every station and department, who may be coming forward in his qualifications, and be ready to take up the task at any moment, in case of the death of the present incumbent.

There must be a wrong in concentrating preachers among a portion of mankind, to the extent seen in England and America, while whole nations lie unblest with the truth. Such as have not known or considered the proportion of ministers in England and America, should ponder the following facts.

The following table takes up some of the counties in England alphabetically, so as to furnish a fair sample of the whole.

County.	*Area.*	*Churches.*			*Population.*	*Average Number of Souls to a Minister.*
	Square Miles.	Established.	Voluntary.	Total.		
Bedfordshire,....	463	127	72	199	95,000	477
Berkshire,.....	752	160	83	243	145,000	597
Buckinghamshire,	738	214	89	303	146,000	482
Cambridgeshire, .	857	174	87	261	143,000	548
Cheshire, ...	1052	142	162	304	334,000	1099
Cornwall, ...	1330	221	328	549	302,000	550
Cumberland, ...	1523	145	90	235	169,000	719
Derbyshire, ...	1028	177	189	365	237,000	649

In New England, taken at large, the proportion of ministers is not much short of the above average. In Massachusetts are 1252 ministers; population, 650,000; average souls to each minister, 519. In New Hampshire are 412 ministers; population, 269,633; average number of souls to each minister, 654. In Connecticut are 482 ministers; population, 298,000; average number of souls to each, 620.* The great cities of the United States are shown, by Rev. Messrs. Reed and Mattheson, to have a *larger* proportion of ministers, than those of England and Scotland.

The contrast between one missionary, and he a foreigner, imperfect in the language, and unsustained by surrounding Christians, attempting to bless a million of souls, and a pastor in Great Britain or America to every four or five hundred souls,

* These numbers are taken from the Registers of the respective States. In the other Northern States the proportion is about the same.

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and aided by a hundred Christian influences, is both painful and humiliating.

2. Numerous lay brethren are immediately wanted.

A glance at the employments enumerated a little while ago, shows how few of them fall exclusively within the province of a minister. Except preaching, administering ordinances, and presiding over church discipline, they may as well be done by laymen. Perhaps one reason why so little is said of some of these departments, in the New Testament, is, that that history gives professedly the life of *Christ*, and the acts of *apostles*. We certainly see that some branches of missionary duty were consigned to laymen, such, for instance, as the secular concerns, the care of the poor, and the settlement of disputes. There are many brethren not inferior to the best ministers in piety. A knowledge of business and accounts, and habits of order, despatch, and economy, give some of these superior qualifications for some parts of the work. Such services as are rendered by lay brethren in our own country, are greatly wanted.

It is neither necessary nor desirable that all laymen, who for Christ's sake go to the heathen, should put themselves under the patronage of a society, or give their whole time to religious services. The brethren scattered from Jerusalem by persecution, no doubt pursued their secular callings, in the cities whither they fled. Yet through them the holy influence was spread.

If persecution were now to break out in England, or the United States, thousands of church members would pass to other parts of the world, and, we may presume, would labor to establish pure religion wherever they might find a home. May we not fear that if we remain supine, some such necessity for dispersion may be permitted to occur? By going without the impulse of persecution, the sacrifices involved in emigration are immensely lessened. The ties of friendship, kindred, and business, may be preserved, and property retained. In fact, the evils incurred by voluntary expatriation are submitted to by multitudes, for no higher end than the possible improvement of outward circumstances.

Finally. A vastly higher state of piety at home must be realized.

On this copious and most important theme, I must now confine myself to a few sentences. But I pass it by with the more content, because it is a subject on which others can write as well as one who has travelled, and which is often calling forth able works. I think it has been proved that the measure of mission-

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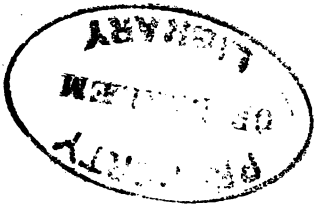
ary success is equal to the amount and kind of effort employed. But all must agree, that had the whole movement been more apostolic, there would be seen much more fruit. Want of piety makes missionaries less successful, just as it does other ministers. Were they absorbingly interested in their work, and highly qualified for it, by large measures of the spirit of Christ, they would seldomer fall into the subordinate and less self-denying departments of labor, and would prosecute their proper work, not only with more commensurate zeal and skill, but with a greater blessing.

How shall such missionaries be expected from a religious community pervaded by love of ease, elegance, and gain? They come forth from the mass, and resemble the mass. Streams rise no higher than their sources. In vain we harangue departing missionaries upon the necessity of a holy weanedness from the world, and contempt of ease, if we have no more ourselves. These are not the fruits of mere volition, or sudden effort. They are the result of circumstances and self-training, through the steady agency of the Spirit. None but extraordinary persons rise above the level of their times; and we cannot expect every missionary, and missionary's wife, and printer, and school teacher, to be an extraordinary person, wholly in advance of the churches. They are, moreover, sent out too young to have made very great Christian attainments, even if they are extraordinary persons. The ordinary state of the church must be made right, and then ordinary persons will have right views, aims, and qualities; and missionaries will possess proper qualifications, and bear abroad a proper spirit.

Every professed Christian, therefore, may aid the cause of missions by promoting a return to apostolic simplicity and singleness of heart among all Christians. This would not only furnish the right *kind* of missionaries, but the right *number*, and the proper *support*. When every believer shall habitually pray not only for a blessing on the work at large, but for a clear perception of his own duty in the matter, and shall cherish the spirit of entire self-dedication, we shall have abundant means and proper men.



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POLITICAL RELATIONS OF THE EAST INDIA COMPANY.*

1. *Foreign.* Persia, Cabul, Senna, Arabs, Siam, Acheen.
2. *External*, or *Frontier.* Burmah, Nepaul, Lahore, Scindia.
3. *Internal*, or those which have relinquished political relations with one another, and with all other states. The latter kind may be divided into six classes: —

I. Treaties offensive and defensive. Right on their part to claim protection, external and internal, from the British government. Right on its part to interfere in their internal affairs.

	Area in square miles.		Area in square miles.
1. Oude,	23922	4 Travancore,	4573
2. Mysore,	27999	5. Cochin,	1787
3. Berar,	56723		

II. Treaties offensive and defensive. Right on their part as above. No right on the part of the British to interfere in their internal affairs.

1.	Hydrabad,	88887
2.	Baroda,	5525
	Katewa,	19424

III. Treaties offensive and defensive. Tributary to British government, but supreme rulers in their own territory.

1.	Indore, 4245	12.	Purtabur, 1457
2.	Oudepore, or Ooduypore 11784	13.	Doongurpore, 2004
3.	Jeypore, 13426	14.	Keerolee, 1878
4.	Joudpore, 34131	15.	Serowee, 3024
5.	Kotah, 5500	16.	Bhurtpore, 1945
6.	Boondee, 2291	17.	Bhopal, 6772
7.	Ulwur, 3294	18.	Cutch, 7395
8.	Bickaneer, 18059	19.	Dhar, 1465
9.	Jesulmeer, 9779	20.	Dhalpore Baree, 1625
10.	Kishengur, 724	21.	Saugur and Bundlecund, 26483
11.	Banswarra, 1440	22.	Savuntwaree, 934

* Compiled for this work, from Hamilton's Gazetteer, and other sources.

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IV. Guarantee and protection. Subordinate coöperation. Supremacy in their own territory.

1. Ameer Khan Touk,..1103
2. Seronge,.....261
3. Neembera.....269
4. Putteala, Keytal, Naba Jheend, and other protected Seik states,..16602

V. Amity and friendship.

1. Gwalior, ...39944

VI. Protection and right on the part of the British to control internal affairs.

1. Sattara,.....7943
2. Collapore,.....3184

Total area in square miles of the above native states,.....449,845
Absolute British territory in India included within the Bengal, Bombay, and Madras Presidencies,.....626,745

Grand Total,.....1,076,590

The British have ascertained the population of their absolute territory, including the Burman provinces, to be about eighty-four millions; and that of the states above named is probably quite as great, if not more; making the entire number of the human family, subject to British general control in India, not less than a *hundred and sixty-eight millions.*

The whole number of Britons in India does not exceed 50,000, of whom 30,000 belong to the army.

The standing army of the East India Company now exceeds 200,000 men, of which about 175,000 are sepoys. It has often amounted to a much larger number, and at this time is about to be enlarged, through jealousy of Russia. In January, 1827, it exceeded 300,000 men, viz.

Artillery,.....15,782
Native cavalry,.....26,094
Native infantry, or sepoys,.....234,412
Engineers,.....4,575
——— 280,863
King's troops,.....21,934

Total,.....302,797 men.

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BRITISH TERRITORIAL POSSESSIONS,

WITH THE DATE OF THEIR ACQUISITIONS.

A. D.

1639. Madras, a territory five miles along shore by one inland.
1664. Bombay.
1691. Fort St. David.
1696. Calcutta.
1750. } The Jaghire, in the Carnatic.
1763. }
1757. The twenty-four Pergunnas.
1761. Chittagong, Burdwan, and Midnapore.
1765. Bengal, Bahar, and four of the Northern Circars.
1776. The Island of Salsette.
1781. The Zemindary of Benares.
1787. The Guntoor Circar.
1792. Malabar, Canara, Coimbatore, Dindigal, Salem, Barra-
1799. Seringapatam. [mahal, &c.
1800. The Balaghaut ceded districts of Bellary and Cuddapah.
1801. Territories ceded by the nabob of Oude, consisting of Rohilcund, (including Bareily, Moradabad, Shahjehanpore, &c.,) the lower Doab, and the districts of Furruckabad, Allahabad, Cawnpore, Goruckpore, Azinghur, &c.
1801. The remainder of the Carnatic, comprehending the whole of the nabob of Arcot's territories.
1803. The Dutch portion of the Island of Ceylon.
1803. Delhi, Agra, the upper Doab Hurriana, Saharunpore, Merut, Alighur, Etawah, Bundlecund, Cuttack, Balasore, Juggernaut, &c.
1803. Cessions from the Peshwa and Guicowar in Gujerat.
1815. Part of Nepaul, consisting of the hill country between the Sutuleje and Jumna Rivers and the districts of Gurwal and Kumaon.
1815. The kingdom of Candy in Ceylon.
1816. Anjar, Mandavie, and other places in Cutch.
1818. Poona, and the whole of the Peshwa's dominions, Candeish, Saugur, and other places in Malwa; Ajmeer in Rajpootana; and Sumbhulpore, Sirgooja, Gurrah, Mundlah, and other portions of Gundwana.
1825. Conquests from the Burmese, consisting of Asam, Cachar, Munipore, Arracan, and the Tenasserim provinces, consisting of Martaban, Ye, Tavoy, Mergui, and the adjacent isles.

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PRINCIPAL MISSIONARY STATIONS IN THE WORLD,

WITH THE DATE OF THEIR ESTABLISHMENT, AND THE SOCIETY BY WHICH THEY ARE SUPPORTED.

The abbreviations are, U. B., for United Brethren, or Moravians; C. K. S., for Christian Knowledge Society; W. M. S., for Wesleyan Missionary Society; E. B. M., for English Baptist Missionary Society; S. M. S., for Scottish Missionary Society; C. M. S., for Church Missionary Society; L. J. S., for London Jews Society; N. M. S., for Netherlands Missionary Society; G. M. S., for German Missionary Society; Gl. M. S., for Glasgow Missionary Society; G. B. M., for General Baptist's Missions; U. F. M. for United Foreign Missionary Society; A. B. C., for American Board of Commissioners for Foreign Missions; A. B. B., for American Baptist Board of Missions; P. E. B., for Protestant Episcopal Board; N. Y. S., for New York Missionary Society; G. A. M., for General Assembly's Missions; M. M., for Methodist Missions.

Tranquebar,..King of Denm. 1706.
Madras,.....C. K. S. 1727.
Vepary,.....C. K. S. 1727.
St. Thomas,.....U. B. 1732.
Greenland,.....U. B. 1733.
St. Croix,.....U. B. 1734.
St. Jan,.....U. B. 1734.
North America,.....U. B. 1734.
Canadian Indians,....U. B. 1734.
Muskingum Indians,..U. B. 1734.
Surinam,.....U. B. 1735.
Parimaribo,.....U. B. 1735.
South Africa,.....U. B. 1736.
Negapatam,.....C. K. S. 1737.
Cuddalore,.....C. K. S. 1737.
Gnadenthal,.....U. B. 1737.
Pilgerhut,.....U. B. 1738.
Sharon,.....U. B. 1739.
Labrador,.....U. B. 1752.
Jamaica,.....U. B. 1754.
Antigua,.....U. B. 1756.
Hope,.....U. B. 1757.
Nicobar Islands,.....U. B. 1759.
Tranquebar,.....U. B. 1759.
Trichinopoly,.....C. K. S. 1762.
Barbadoes,.....U. B. 1765.
Asiatic Russia,.....U. B. 1765.
Bombay,.....U. B. 1766.
Tanjore,.....C. K. S. 1772.
St. Christopher,.....U. B. 1774.
Grace Hill,(Antigua,).U. B. 1782.
Sommelsdyke,.....U. B. 1785.
Caribbee Islands..W. M. S. 1788.
Trinidad,.....W. M. S. 1788.
Tobago,.....U. B. 1789.
Cape of Good Hope,..U. B. 1792.
Serampore,.....E. B. M. 1793.
Malda,.....E. B. M. 1794.
Taheiti,.....L. M. S. 1797.
St. Christina,....W. M. S. 1797.
Marquesas Islands, L. M. S. 1797.
Calcutta,.....L. M. S. 1798.
Susoo Country,...S. M. S. 1798.
India,.....E. B. M. 1798.
Zac River,.....L. M. S. 1799.
Bermudas,.....W. M. S. 1799.
South Africa,.....E. B. M. 1799.
Caffraria,.....E. B. M. 1799.
Newfoundland,....E. B. M. 1799.
Serampore,.....E. B. M. 1799.
Boschemen,.....E. B. M. 1799.
Tuscaroras,.....N. Y. S. 1800.
Cherokee Indians,....U. B. 1801.
Griqua Town,.....L. M. S. 1801.
Calcutta,.....B. M. S. 1801.
Stellenbosch,.....B. M. S. 1801.
Karess, (Asiatic Russia,).....S. M. S. 1802.
Tartary,.....S. M. S. 1803.
Bethelsdorp,.....L. M. S. 1803.
Ceylon,.....E. B. M. 1804.
Bahamas,.....W. M. S. 1804.
West Africa,.....C. M. S. 1804.
Cutwa,.....B. M. S. 1804.
Dinagepore,.....E. B. M. 1805.
Sahebgunge,.....E. B. M. 1805.

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Surat,.....C. M. S. 1805.
Green Bay,.....U. F. M. 1805.
Asia Minor,.....A. B. C. 1805.
Madras,.....L. M. S. 1805.
Travancore,.....L. M. S. 1805.
Amlamgodde, (Ceylon,)..... L. M. S. 1805.
Vizagapatam,.....L. M. S. 1805
Indians of New York,..... U. F. M. 1805.
Travancore,.....L. M. S. 1806.
Namaquas,.....E. B. M. 1806.
Buenos Ayres,.....E. B. M. 1806.
St. Bartholomew,.W. M. S. 1806.
Creek Indians,.....U. B. 1807.
Jessore,.....E. B. M. 1807.
Canton,.....L. M. S. 1807.
Calcutta,.....C. M. S. 1807.
Madras,.....W. M. S. 1807.
Demarara,.....W. M. S. 1808.
Tobago,.....E. B. M. 1808.
Rangoon,.....E. B. M. 1808.
Trinadad,.....E. B. M. 1809.
Digah,.....E. B. M. 1809.
Bellary,.....E. B. M. 1809.
Burmah,.....E. B. M. 1809.
Bellary,.....L. M. S. 1810.
New Zealand,.....C. M. S. 1810.
Orissa,.....E. B. M. 1810.
Balasore,.....E. B. M. 1810.
Monghir,.....E. B. M. 1810.
Greek Islands,.....E. B. M. 1810.
Agra,.....E. B. M. 1811.
Eimeo,.....L. M. S. 1811.
Malta,.....L. M. S. 1811.
Bombay,.....A. B. C. 1812.
Agra,.....C. M. S. 1812.
Ceylon,.....E. B. M. 1812.
Chittagong,.....E. B. M. 1812.
Algoa Bay,.....L. M. S. 1812.
Surat,.....E. B. M. 1812.
Chinsurah,.....L. M. S. 1812.
Cape of Good Hope,..... L. M. S. 1812.
Java,.....E. B. M. 1813.
Pacaltsdorf.....L. M. S. 1813.
Lattakoo,.....L. M. S. 1813.
Chinsura,.....L. M. S. 1813.
Rangoon,.....A. B. B. 1813.
Bombay,.....A. B. C. 1813.
Batavia,.....L. M. S. 1814.
Astrachan,.....S. M. S. 1814.
Mahratta,.....A. B. C. 1814.
Theopolis,.....A. B. C. 1814.
Mauritius, or Isle of France,..... L. M. S. 1814.
Java,.....L. M. S. 1814.
Amboyna,.....L. M. S. 1814.
Madras,.....C. M. S. 1814.
Jamaica,.....E. B. M. 1814.
Amboyna,.....E. B. M. 1814.
Surat,.....L. M. S. 1815.
Malta,.....C. M. S. 1815.
Greece,.....C. M. S. 1815.
Meerut,.....C. M. S. 1815.
Malacca,.....L. M. S. 1815.
Bethany,.....L. M. S. 1815.
Orenburg,.....S. M. S. 1815.
Astrachan,.....S. M. S. 1815.
Kurnaul,.....C. M. S. 1815.
Free-town, (W. Africa,)..... W. M. S. 1816.
Free-town,.....C. M. S. 1816.
Ceylon,.....A. B. C. 1816.
Caffraria,.....L. M. S. 1816.
Benares,.....E. B. M. 1816.
Chunar,.....C. M. S. 1816.
Dacca,.....E. B. M. 1816.
Digah,.....E. B. M. 1816.
Haweis-town,.....L. M. S. 1816
Calcutta,.....L. M. S. 1816.
Jamaica,.....C. M. S. 1816.
Monghyr,.....E. B. M. 1816.
Raiotea,.....L. M. S. 1816.
Batticotta,.....A. B. C. 1817.
Cherokees,.....A. B. C. 1817.
Burdwan,.....C. M. S. 1817.
Hayti,.....W. M. S. 1817.
Benares,.....C. M. S. 1817.
Cottayam,.....C. M. S. 1817.
Tellicherry,.....C. M. S. 1817.
Boschesfield, (S. Africa,)..... L. M. S. 1817.
Cottayam,.....L. M. S. 1817.
Putawatomies,.....A. B. B. 1817.
Cherokees,.....A. B. B. 1817.
Calcutta,.....E. B. M. 1817.
Allahabad,.....E. B. M. 1818.
Bencoolen,.....E. B. M. 1818.
Valley towns,.....A. B. B. 1818.
Choctaws,.....A. B. C. 1818.
New Holland,.....C. M. S. 1818.
Wyandott and Sandusky,..... A. B. B. 1818.
Madagascar,.....L. M. S. 1818.
Bareilly,.....C. M. S. 1818.
Allepie,.....C. M. S. 1818.
Ceylon,.....C. M. S. 1818.

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Nellore, ...C. M. S. 1818.
Bullom, (W. Africa,) .. ..C. M. S. 1818.
Cherokees, ...A. B. B. 1818.
New Zealand, ...C. M. S. 1819.
Binder's Point, ...L. M. S. 1819.
Doorgapore, ...E. B. M. 1819.
Parre, ...L. M. S. 1819.
Singapore, ...L. M. S. 1819.
Penang, ...L. M. S. 1819.
Mayaveram, ...C. M. S. 1819.
Bombay, ...C. M. S. 1819.
Sumatra, ...E. B. M. 1819.
Ajemere, ...E. B. M. 1819.
Syria, ...A. B. C. 1820.
Greece, ...A. B. C. 1820.
Bangalore, ...L. M. S. 1820.
Sandwich Islands, ..A. B. C. 1820.
Belgaum, ...A. B. C. 1820.
Arkansas Chero., ..A. B. C. 1820.
Van Diemen's Land, W.M.S. 1820.
Benares, ...L. M. S. 1820.
Calcutta, ...G. P. S. 1820.
Polamcotta, ...C. M. S. 1820.
Borabora, (Society Islands,) .....C. M. S. 1820.
Monrovia, ...A. B. B. 1820.
Ava, ...A. B. B. 1821.
Crisma, ...S. M. S. 1821.
Bathurst, ...C. M. S. 1821.
Beltollah, ...C. K. S. 1821.
Chummie, ...G. M. S. 1821.
Tuscaroras, ...U. F. M. 1821.
Chickasaws, ...A. B. C. 1821.
Quilon, ...L. M. S. 1821.
Negapatam, ...W. M. S. 1821.
Trincomalee, ...W. M. S. 1821.
Chittagong, ...A. B. B. 1821.
Orissa, ...E. G. B. 1822.
Cuddapah, ...L. M. S. 1822.
Corfu, ...L. M. S. 1822.
Cattaraugus, (N. Y.) .....U. F. M. 1822.
Sandwich Islands, ..L. M. S. 1822.
Malta, ...A. B. C. 1822.
Cuttack, ...G. B. M. 1822.
Cotta, ...C. M. S. 1822.
Friendly Islands, ..W. M. S. 1822.
Maupite, ...L. M. S. 1822.
Tohoa, ...L. M. S. 1822.
Dresden, (Germany,) L. J. S. 1822.
South America, ...E. B. M. 1822.
Red River, (North West Amer.) .....C. M. S. 1822.

Maupiti, ...L. M. S. 1822.
Taha, or Otaha.....L. M. S. 1822.
Chumie, (S. Afr.) Gl. M. S. 1822.
Lovedale, (S. Afr.) Gl. M. S. 1822.
Honduras, ...E. B. M. 1822.
South America, ...E. B. M. 1822.
Delhi, ...E. B. M. 1822.
Buenos Ayres, ...A. B. C. 1823.
Beyroot, ...A. B. C. 1823.
Beerbhoom, ...E. B. M. 1823.
New Zealand, ...W. M. S. 1823.
Bogues-town, ...L. M. S. 1823.
Sadras, ...N. M. S. 1823.
Gorruckpore, ...C. M. S. 1823.
Combaconum, ...C. M. S. 1823.
Creeks, ...A. B. B. 1823.
Karens, (Burmah,) .A. B. B. 1823.
Jamaica, ...S. M. S. 1824.
Jamaica, ...U. B. 1824.
Ottawas, ...A. B. B. 1824.
Batticaloe, ...W. M. S. 1824.
Shusha, ...G. M. S. 1824.
Berhampore, ...L. M. S. 1824.
Kidderpore, ...L. M. S. 1825.
Buenos Ayres, ...A. B. C. 1825.
Hidia, ...L. M. S. 1825.
Combaconum, ...L. M. S. 1825.
Caffraria, ...L. M. S. 1826.
Lageba, (Fegee Is.) L. M. S. 1826.
Osages, ...U. F. M. 1826.
Machinaw, ...U. F. M. 1826.
Maumee, ...U. F. M. 1826.
Akyab, (Arracan,) .E. B. M. 1826.
Raivaivai Islands, ..L. M. S. 1826.
Maulmain, ...A. B. B. 1827.
Chittoor .....L. M. S. 1827.
Butterworth, (S. Africa,) ...W. M. S. 1827.
Salem, ...L. M. S. 1827.
Green Bay, ...A. B. C. 1827.
Benares, ...E. B. M. 1827.
Madras, ...G. P. S. 1827.
Liberia, ...G. M. S. 1827.
Khodon, (Siberia,) .L. M. S. 1828.
Neyoor, (Travancore,) .. ...L. M. S. 1828.
Stockbridge Indians, ...A. B. C. 1828.
Syra, ...C. M. S. 1828.
Abyssinia, ...C. M. S. 1828.
Bombay, ...S. M. S. 1828.
Ojibwas, [Chippewas,] .....A. B. B. 1828.
Gowhatte (Asam,) .E. B. M. 1829

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Greece,.....P. E. B. 1830.
Habai Islands,....W. M. S. 1830.
The Bushmen,.....L. M. S. 1830.
Coimbatore, ...L. M. S. 1830.
Bagdat, ...C. M. S. 1830.
China,.....A. B. C. 1830.
Calcutta,.....S. M. S. 1830.
Chippewa, ...A. B. C. 1830.
Shawanoes, ...M. M. 1830.
Liberia,.....M. M. 1830.
Tavoy,.....A. B. B. 1830.
South Africa,.....E. B. M. 1831.
Boujah,.....C. M. S. 1831.
Shawnees, ...A. B. B. 1831.
Delawares,.....A. B. B. 1831.
Delawares, ...M. M. 1831.
Constantinople,....A. B. C. 1831.
Western Cherokees,A. B. B. 1832.
France,.....A. B. B. 1832.
Kickapoos,.....A. B. B. 1832.
Delawares,.....A. B. B. 1832.
Creeks,.....A. B. C. 1832.
Peorias & Kaskaskias,M. M. 1832.
Otoes,.....A. B. B. 1833.
Siam,.....A. B. B. 1833.
Armenians,.....A. B. C. 1833.
Kickapoos,.....M. M. 1833.
Oregon,.....M. M. 1833.
Lodiana, ...G. A. M. 1833.
Chickasaws,.....A. B. B. 1833.
Siam,.....A. B. C. 1834.
Chinese, (Bankok,).A. B. C. 1834.
Nestorians,.....A. B. C. 1834.
Madura,.....A. B. C. 1834.
Singapore, ...A. B. C. 1834.
Pawnee Indians,...A. B. C. 1834.
Chinese, (Bankok,).A. B. B. 1834.
Kyouk Phyoo, (Arracan,) ...A. B. B. 1834.
West Africa,.....A. B. C. 1835.
South Africa,.....A. B. C. 1835.
Chinese, (Batavia,).P. E. B. 1835.
Abernaquis,.....A. B. C. 1835.
Kansas,.....M. M. 1835.
Hayti,.....A. B. B. 1835.
Germans,.....A. B. B. 1835.
Omahas,.....A. B. B. 1835.
Mahometan,.....A. B. C. 1836.
Madras,.....A. B. C. 1836.
Java,.....A. B. C. 1836.
Borneo, ...A. B. C. 1836.
Peguans, (Burmah,) A. B. B. 1836.
Africa, (C. Palmas,) P. E. B. 1836.
Persia,.....P. E. B. 1836.
Rocky Mount. Ind.A. B. C. 1836.
Asam,.....A. B. B. 1836.
Teloogoos, ...A. B. B. 1836.
Greece,.....A. B. B. 1836.
Chinese, (Singapore,).... ..C. M. S. 1836.
Allahabad,.....G. A. M. 1836.
Sabbathu, ...G. A. M. 1836.
Saharanpore,.....G. A. M. 1836.
South Africa,.....C. M. S. 1837.
Mergui,.....A. B. B. 1837.
Ottawas,.....A. B. B. 1837.
Omahas,.....A. B. B. 1837.
Pawnees,.....A. B. B. 1837.
Chinese, (Macao,)..A. B. B. 1837.
Iowa,.....G. A. M. 1837.
Chinese, (Singapore,).... ..G. A. M. 1837.
Crete,.....P. E. B. 1837.
Jalna, (Mahratta,)..A. B. C. 1837.
Nez Perces, (Oregon,) .....A. B. C. 1837.
Kayuges, (Oregon,) A. B. C. 1837.
Dindegal,.....A. B. C. 1837.
Texas, ...M. M. 1837.
Putawatomies..... M. M. 1838.
Texas,.....P. E. B. 1838.
Sheragunga,.....A. B. C. 1838.
Teroomumgolum,..A. B. C. 1838.
Terussurranum,....A. B. C. 1838.
Puttawatomies,.....M. M. 1838.
Otoes,.....A. B. B. 1838.
Chinese,(Singap.)..A. B. B. 1839.

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GLOSSARY.

To avoid swelling this Glossary unnecessarily, such words as occur but once, are explained in the body of the work. To make it more useful, some words are added, which do not occur in the preceding pages, but are often found in works on India. The following mode of using the vowels is adopted:—

a	as in	ban.	ė	as in	here.	u	as in	run.
ā	....	bane.	i	....	pin.	û	....	rule.
ä	....	far.	ī	....	pine.	ou	....	house.
å	....	fall.	o	....	not.	ai	....	aisle.
			ō	....	note.			

Where no accent is marked, the syllables are to be pronounced with equal force.

A.

A-bac'-us, (called by the Chinese, *Swan-pwan*,) an instrument for numerical calculation.

Ab-dar, a Hindu servant who cools and takes care of water.

A-daw-let, justice; equity; a court of justice, civil or criminal.

A'-gar a'-gar, a species of sea-weed, (*fucus saccarinus*,) of which the Chinese make a gelatinous sweetmeat, and also a glue which insects do not attack.

A-gil-lo-cha, or *A-gil-a wood*, the same as *eagle wood*, and *lign* or *lignum aloes*; a half-rotten, unctuous wood, which in burning emits a fragrance much valued in the East as a perfume.

Am-ba-lam-bōs, natives of the region of Majunga, in Madagascar.

A-nam, literally, "south country." The whole of south-eastern Siam, Camboja, and Cochin-China, is sometimes called *Anam*. Some maps erroneously set down a separate country under this name.

An-na, a Bengal silver coin, the sixteenth part of a rupee, (about three cents.)

An-ti-lou-ches, a mixed race of Arabs and natives, in the Island of Madagascar, chiefly found near Majunga.

A-re'-ca, the betel-nut tree, a species of palm. The betel-leaf is *betel-piper*, which is the same genus as the *piper nigrum* of Linnæus.

Ar'-rack, an intoxicating liquor, generally made from rice.

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Ar-ee, an Arracan weight of about twenty-five pounds.

As-say-woon, a Burman paymaster or general.

A-twen-wooon, a Burman minister of state.

A-vā'-ta-ra, descents of the Deity in various shapes, incarnations; those of Rama and Krishnu are the most remarkable.

Ay-ah, a lady's or child's maid.

B.

Bā-boo, a Hindu gentleman.

Bā-hār', a measure equal to three piculs.

Bal-a-chong. Same as *Gnapee*.

Ba-lu, a Boodhist warder or guardian. See picture, vol. i. page 132.

Bang, an intoxicating drug, prepared, in India, from the flowers and juice of the hemp plant; to which opium is sometimes added.

Ban'-gles, ornamental rings for the wrists or ankles; made of various metals, or precious stones, according to the wealth of the owner.

Ban-guy boxes, tin cases for carrying clothes, &c., on journeys, made with reference to being borne at the ends of a pole. See picture of palankeen travelling, vol. ii. p. 59.

Ban-ian, a Hindu merchant.

Bas-ket, a Burman measure containing 58⅓ pounds of clean rice, or one bushel.

Bat-ta, deficiency, discount, allowance to troops in the field.

Ba-zar, a market, or place of shops.

Be-da-gat, the sacred books of the Burmans.

Be-ga, or *Biggah*, a land measure equal, in Bengal, to about a third of an acre, but varying in different provinces; the common ryotty bega, in Bengal, contains about sixteen hundred square yards.

Be-gum, or *Begaum*, an East Indian lady, princess, woman of high rank.

Ben-zoin, or *Benjamin*, the commercial name for frankincense.

Betel-leaf, the leaf of a species of pepper, (the *piper betel*) which is masticated along with the areca or betel-nut and lime.

Be-zoar, an oval concretion of resin and bile, found in the glands and gall-bladders of several animals.

Bhee'-ste, a Hindu water-carrier. See picture, vol. ii. p. 14.

Biche-de-mer, dried sea-slugs, or tripang.

Big-gah. See *Bega*.

Bob'-ā-gee, a Hindu cook.

Bon'-zes, a Japanese name for priests.

Boo-khoo, a Karen prophet.

Bow'-le-ā, a small Bengal pleasure-boat.

Brah-min-y goose, the *anas casarca*.

Brin-jāls, the *solanum longum*, a species of egg plant.

Bud-ge-ro, a large Bengal pleasure-boat.

Bu-gis, (pronounced *Boo-geese*,) inhabitants of Bony and Celebes. They are the universal carriers of the Archipelago, and noted for enterprise and trust-worthiness.

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Bund, an embankment.

Bun'-ga-low, a Hindu country-house, or cottage, erected by Europeans in Bengal, and well suited to the climate. It is constructed of wood, bamboos, mats and thatch; and may be completed in a short time and at a moderate expense.

Bun-kâl, a Malay weight, equal to 832 gr. troy.

C.

Câf-fre, an unbeliever, Abyssinian or negro.

Ca-li, or ***Cal-ci***, the tenth incarnation of Vishnu, in the shape of a horse with a human head; still expected.

Cam-pong, a Malay term for an enclosure or collection of houses.

Cand, or ***Can-da-reen'***, a Chinese piece of money, equal to ten cash, or about a penny sterling.

Can-dy. The Bombay candy weighs 560 pounds.

Car-ân-che, a Hindu hackney-coach.

Car-da-muns, or ***Cardamoms***, (*amomum cardamomum*) a spice much used in India.

Cash, a Madras coin, 80 of which make 1 fanam. It is a Tamul word.

Cash, a Chinese coin, composed of tu-ten-ag and copper, a thousand of which are equal to one tael. They call it *Le*. It has a square hole in the centre for the convenience of being strung on a twine, and is cast, not struck with a die.

Cat-a-ma-ran', a small raft. See description, vol. ii. page 48.

Cat-ty, a Chinese weight of 1¼ pounds, which they call *kin*. 84 catties make 1 cwt. 1 pound avoirdupois is equal to ⅘ of a catty.

Chac-ra-bur-ty, a title formerly bestowed on the Hindu emperors of India.

Chank, the conch shell, (*voluta gravis*.)

Char-vâ-cas, or ***Shrawuks***, a sect of Jains.

Chat-ta, a Hindu earthen pot.

Chat-ty, a Hindu umbrella.

Chil-lies, red peppers.

Chin-na, the *lathyrus aphaca*, a plant of the pea or vetch kind.

Chit-ak, a British-Indian weight of 1 oz. 17 dwt. 12 gr.

Chob-dâr, a Hindu servant, who runs before a carriage.

Chob'-wauw, a tributary prince.

Chok'-key, a Hindu toll or custom-house.

Cho-ke-dar', a watchman, or custom-house officer.

Chôl'-try, a Hindu caravansera, or empty house for travellers.

Chop, a Chinese permit, or stamp.

Chop'-per, thatch.

Chop-sticks, Chinese implements for eating.

Chow'-ry, a brush of feathers, grass, &c., or the tail of a Thibet cow, (the *bos grunniens*,) used to drive away flies.

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Chuck-ra, a sort of quoit or missile discus, always placed in the hand of Vishnu.

Chú'-liah, a native of the Coromandel or Malabar coast.

Chu-nam', lime, used in stucco, for coating, &c.

Chup-ras'-se, a messenger.

Coir, (pronounced *kire*,) a species of cordage, made from the fibres of the coco-nut husk.

Com-pound, a yard; corruption of the Portuguese word *campania*.

Com-prâ-dôr', a Chinese steward or provider.

Coo'-ly, a common porter or laborer.

Coon, the mixture of betel-leaf, areca-nut, and lime, chewed by the Burmans and Siamese.

Corge, a measure of 40 baskets. In dry goods, it means 20 pieces of any thing.

Coss, or *Koss*, about a mile and a half, but varying in different parts of India. It is usually reckoned two miles, but is no where so much.

Cov-á-dy-coo-ley, a banguy-bearer in the Carnatic.

Cov-id, or *Chih*, a Chinese measure of various lengths, according to the goods measured. The common covid, used in measuring ships, &c., is about 14⅛ inches.

Cow'-ry, the shell of a very small muscle, (*cypræa moneta* of Lin.) of which 8000 are equivalent to a dollar at Calcutta, and 10,000 at Bankok; but the value varies exceedingly at different times. They are collected on the Malabar coast, and especially round the Maldive Islands.

Cris. See *Krees*.

Coy'-an, equal to 40 piculs, or 4080 lbs. avoirdupois.

Crore. A crore of rupees is 100 lacs, or ten millions of rupees.

Cu-bebs, the small spicy berry of the *piper cubeba*.

Cum-e-la, a dried fish, prepared in large quantities at the Maldive Islands. It is probably the boneta.

Cum'-shaw, a present. At Canton, custom has made some cumshaws matter of right.

Curry, a stew of fowl, fish, or meat, with plenty of gravy, and eaten with boiled rice. More strictly, the gravy itself is the curry. Hence they say, "curried fowl," &c. This gravy, or curry, is made in various ways, but generally of sweet oil, red pepper, ginger, garlic, and turmeric.

Cutch, (called also *Gambier*, and *Terra Japonica*) the inspissated juice of certain acacias and mimosas. It is chewed in small quantities with betel. The coarser kinds are used in tanning.

Cutch-a', mud for building inferior houses.

Cutch'-er-y, a Hindu hall of justice.

D.

Dah, a Burman knife or chopper. It used also as a sword.

Daing, a Burman measure of about two miles.

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Dam'-ar, a species of pitch, exuded from several sorts of trees in the East, and used instead of pitch for ships, decks, torches, &c.

Dam-a-that', the Burman civil code.

Dan'-dy, a Bengal boatman.

Dawk, or *Dâk*, a Hindu post; or mail conveyance.

Day-a, or *Day-ak*, one of the original inhabitants of Borneo.

De-coit', a gang-robber.

Den-nee', or *At-tap*, a thatch made of palm-leaves.

Dep'-â, a Malay measure, equal to two yards.

D'ho'-ny, a Coromandel coasting-vessel, of singular construction.

Din'-gey, or *Ding-he*, a Bengal ferry-boat; with two oars, and a small house on the stern.

Din'-gey Wal-la, a Bengal ferryman.

Dir'-gey, a Bengal tailor.

Dŏ'-bey, a Bengal washerman. See picture, vol. ii. p. 16.

Doit, a Dutch East India coin, the 360th part of a dollar.

Dŏng, a Burman measure of about six acres.

Do-ry-an, or *Du-ry-an*, (*durio zebinthinus*) a highly-valued fruit, the size of a man's head, resembling the jack, of which a cut is given vol. i. p. 151.

Drag-on's-blood, the concrete juice of the *calamus rotang*, a large ratan; made especially in Borneo and Sumatra.

Dur-wân', a Bengal porter and watchman.

E.

En'-gy or *Eng-kee*, a Burman jacket or short gown of muslin.

F.

Fâ-keer', a Mahometan devotee or religious mendicant.

Fa-nam', a Madras coin, in value a fraction more than an anna. Twelve fanams make one rupee.

Fir-mân, a royal order or mandate.

G.

Gal-li-vat, a large boat of about seventy tons, rowed with forty or more oars.

Gam-bier. See *Cutch*.

Gan-ja, an intoxicating drug, procured from the hemp seed and flower.

Gan-tang, the 800th part of a coyan, or about five pounds avoirdupois.

Ga-ree, a small Bengal wagon or coach.

Ga-ree-wal-la, a Bengal coachman or driver.

Gen-too, a name derived from the Portuguese *gentio*, (which signifies *gentile* in the scriptural sense.) Not used by Indians.

Ghaut, a pass through a mountain; but generally applied to an extensive chain of hills.

Ghaut, stairs descending to a river.

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Ghee, butter clarified by boiling.

Ghur-ry, a Hindu fortification.

Gna-pee, a condiment for rice, made by Burmans and Siamese, &c., of half-salted fish, shrimps, &c., pounded to the consistency of mortar. The smell is very repulsive to Europeans.

Go-down, a factory or warehouse, from the Malay word *gadong*.

Go'-la, (Hindu,) a public granary.

Goom-ty, winding; the name of many rivers in Hindustan.

Goo-roo, among the Hindus, a spiritual guide.

Go-saings, religious mendicants who wander about Hindustan, generally in companies.

Goun-boung, a Burman turban

Grab, a square-rigged Arab coasting-vessel, having a very projecting stem, and no bowsprit. It has two masts, of which the foremast is principal.

Gram, a round grain, the size of maize, used in Bengal as provender for horses, elephants, &c. There are many varieties, such as the red, black, green, &c.

Gri-qua, (pronounced *gree'-ka*,) a mixed race in South Africa, sprung from the intercourse of Dutch settlers with native women. The Dutch call them *bastards;* but the English, disliking that name, call them *Griquas*.

Gun-ge, a granary or depôt. In gunges, the chief commodities sold are grain, and the necessaries of life; and generally by wholesale. They often include bazars, where these articles are sold by retail. It is a very common termination of names in Bengal and some of the adjacent provinces, and generally applied to a place where there is water carriage.

Gun-nies, bags made of a coarse cotton fabric; a species of sackcloth.

Guy-wal-la, a herdman or cow-keeper.

H.

Hac'-ka-ry, a street cart in Bengal.

Had'-jee, a Mussulmân who has made the pilgrimage to Mecca, and there performed certain ceremonies.

Hā-ram, a separate apartment for females.

Has-ta, a Malay measure, equal to a cubit, or eighteen inches. Four hastas make one depa.

Hav-il-dār', a sergeant of sepoys.

Hop-po, a Chinese overseer of commerce.

How'-da, a seat on an elephant's back.

Hur-kā'-ru, a Hindu errand-boy, or messenger.

I.

Indo-Briton, a person born in India, one of whose parents is a European.

In-dra, in Hindu mythology, the god of thunder; a personification of the sky; the chief of the Devatas and Suras.

In'-jee, a Burman jacket.

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J.

Jag-ge-ry, dark, coarse sugar, made of the juice of palms.

Jag-hire, (Hindu,) an assignment of the government share of the produce of a portion of land to an individual, either personal or for the support of a public establishment, particularly of a military nature. The district so assigned.

Jains, a sect of Boodhists in Upper India, particularly numerous in Gujerat, Rajpootana, and Malwa.

Jec-cŭns. Same as *Samangs*, which see.

Jeel, a shallow lake, or morass.

Jet-ty, a wharf, or quay.

Jin, a demon.

Jŏg-hee, a Hindu devotee.

Jos, the Chinese Boodh.

Jos-sticks, in China, small reeds, covered with the dust of odoriferous woods, and burned before idols.

Jum-ba, a Malay measure of just four yards.

Jun-gle, land covered for the most part with forest trees, brush-wood, creeping plants, and coarse, rank, reedy vegetation, but not wholly uninhabited. The term is used, in some cases, as equivalent to the word *country*, as distinguished from *villages*.

Junk, a Chinese ship. See picture, vol. ii. p. 140.

K.

Kān'-su-ma, a Hindu butler or steward.

Kit-mut-gar', a head table servant. (Hindu.)

Klam, a Siamese coin, value about one cent.

Kling, the Malay name for a Kalinga, or Teloogoo man.

Ko, Burman title for an elderly man.

Kō-lan', the name of a class of sectaries in Burmah.

Koss. See *Coss*.

Ko-vil, a Hindu shrine or place of worship.

Krees, or *Kris*, (pronounced *creese*,) a Malay dagger.

Ku-lā', or *Cola*, (Burman,) a foreigner.

Kyoung, a Burman monastery.

L.

Lac, one hundred thousand.

Lap-pet, Burman name for tea. The decoction they call "tea-water."

Las-car, a European term applied to native sailors, called also *ca-lash'-e*.

Lichi, (pronounced *lee-chee*,) the *scytala lichti*, a favorite Chinese fruit, about the size of an apricot.

Ling-am, an obscene object of Hindu worship.

Lŏt-dau, the Burman hall of the supreme court; applied also to the council itself.

Lout, a Malay word, signifying the sea.

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M.

Mâ, Burman title of respect for a middle-aged woman.

Mâ, or *May*, title of respect for an old woman.

Mace, an imaginary Chinese coin equal to ten cands, or the tenth part of a tael, or fifty-eight grains troy.

Ma-dris-sa, a college for instruction in Mahometan law.

Ma-ha, great.

Maha-Raja, a great prince.

Maik, (pronounced *mike*,) a Burman measure, equal to the breadth of the hand with the thumb extended.

Ma-lay-â'-la, or *Ma-lay-â-lim*. Same as *Malabar*.

Man-da-reen, a Portuguese word, from *mandar*, to command; applied to Chinese officers of various grades. The Chinese word is *Quan*.

Man-go-steen, a delicious kind of fruit. See vol. i. p. 152.

Man-grove, in botany, the *rhizophora gymnorhiza*. It abounds chiefly where the fresh water of streams and rivers intermixes with that of the ocean. One species extends along the sea-shore, with its roots growing entirely in salt water.

Man-tras, charms, incantations, prayers, invocations.

Mât, a Burman weight, equal to 62½ grains troy.

Maund, properly *mun*, a Bengal weight, now established at 100 pounds troy, or 82 pounds avoirdupois. In selling different articles, the weight is different, or used to be. Thus there is a factory maund, of 74 pounds 10 ounces avoirdupois; a bazar maund of 82 pounds avoirdupois; and a salt maund, 2½ per cent. heavier than the bazar maund.

May-woon, Burman governor of a province.

Me, Burman title for miss or young girl.

Mee'-ta, or *Me'-t'her*, a Hindu sweeper.

Me-trâ'-ne, a Hindu female sweeper.

Mo-fus-sil, the Hindustanee word for "country" or "interior," as distinguished from the metropolis.

Mo'-hur, a British-Indian gold coin, value of 15 rupees, weighing 180 grains troy.

Mol-ley, a Hindu gardener.

Moon-she, a Mûssulmân professor of languages.

Moon-sif, a native judge or justice, whose decisions are limited to suits for personal property, not exceeding fifty rupees.

Moung, a Burman title of respect to middle-aged men.

Mûa, Karen term for middle-aged women, married or single.

Muf-ti, the Mahometan law officer, who declares the sentence.

Mug, a native of Arracan.

Mus-âl'-che, a scullion, a torch-bearer.

Mus-nud, a throne, a chair of state.

Myen-sa-gye, or *Mensagyee*, a Burman deputy governor.

Myu-sa-gye, a Burman mayor or chief of a city.

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N.

Na-bob, (pronounced *nawaub*,) deputy or viceroy under the Mogul or prince.

Nac-an-gye, reporter or secretary to the Burman lotdau.

Nac-o-dár', the captain of an Arab vessel.

Nagur, *Nagore*, *Nuggur*, and *Nagara*, a town or city; the termination of many East-Indian names.

Na-pú'-e, Karen object of worship.

Nat, a spirit of the air; a Burman mythological being, of a superior and happy order.

Naw, or *Nau*, Karen term for miss or young girl.

Nic-ban, (sometimes pronounced *nike-ban*,) absorption, annihilation. The supreme and ultimate hope of the Boodhistic religion.

Nir-va-na, (Sunscrit,) in metaphysics, a profound calm; signifying also *extinct*. The notion attached to it by the Hindus is that of perfect apathy; a condition of unmixed, tranquil happiness or ecstasy. A state of imperturbable apathy is the ultimate bliss to which the followers of Brahma aspire — a state which can hardly be said to differ from the eternal sleep or annihilation of the Boodhists.

Nud-dy, a river, the termination of many names.

Nul-lá, an arm of the sea; a natural canal or small branch of a river; also a streamlet, rivulet, or water-course.

O.

Oo, an old man's title of respect. (Burman.)

Or-long, a Malay measure of 80 yards.

Or-pi-ment, a yellow mineral, from which the article called "king's yellow" is prepared. It is a compound of sulphur and arsenic.

Os-wals, a sect of Jain heretics, who eat at night, contrary to the Jain orthodox usage.

P.

Pad-dy, rice not divested of the husk.

Pa-go-da, a name applied by Europeans to pagan temples, and places of worship. See explanation, vol. i. p. 251.

Pa-go-da, a gold coin of the Madras presidency, called *varaha* by the Hindus, and *hoon* by the Mahometans. The star pagoda is worth eight shillings sterling, or $1.85, or three and a half Company rupees.

Pai, a Siamese coin, value two cents.

Pak, a Siamese word signifying *mouth*, *debouchure*.

Pál-kee, Bengal name for *palankeen*.

Pánch-way, a Bengal four-oared boat for passengers.

Pa-pú'-a, a negro of the Eastern Archipelago.

Par-a-mat', a Burman dissenter from Boodhism.

Par-but-ties, mountaineers, hill people.

Pa'-ri-ah, or *Pariar*, a term used in India by Europeans to designate the outcasts of the Hindu tribes, and also any thing vile.

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Par-see, a descendant of the Guebres, or fire-worshippers, driven from Persia by Mahometan persecution, in the eighth century.

Pa'-te, literally *uncle*, a Karen term, rather more respectful than *Saw*.

Pecotta, a machine for drawing water. See picture, vol. ii. p. 62.

Pee-pul-tree, in botany, the *ficus religiosa*.

Pe-nang, the Malay name of betel-nut.

Pen-in', a Burman boat-steerer.

Peon, (pronounced *pune*,) a Hindu constable.

Per-gun-na, a small district or township.

Pes-so, a Burman waist-cloth.

Pet-tah, a town or suburb adjoining a fort; an extra-mural suburb.

P'hra, god, lord, or noble; used by Burmans and Siamese in speaking to a person with great respect.

Pi'-a-sath, the Burmese name for the spire of a palace or pagoda, denoting royalty or sacredness.

Pice, a small copper coin, the sixty-fourth part of a rupee.

Pic'-ul, 133⅓ lbs. A Chinese picul is divided into 100 catties, or 1600 taels. The Chinese call it *tan*.

Pie, the third part of a pice; about 200 make a rupee, or $\frac{7}{10}$ of a cent.

Poi-ta, the thread worn over a Brahmin's shoulder, to show his sacred character.

Pon-ghee', a Burman priest of the higher orders. The term is given by courtesy to all the regular priests.

Pore, or *Poor*, a town, place, or residence; the termination of many names in Bengal and the upper provinces.

Prā-cha-dee, or *Prā*, a pagoda, temple, &c.

Prow, or *Prahu*, a Malay boat or vessel.

Pug-gies, a village tribe, whose business it is to trace thieves by their footsteps.

Pum-ple-nose, the shaddock, (*citrus decumanus*,) a species of orange.

Pun'-dit, a learned Brahmin.

Pun'-ka, a large frame, covered with painted canvass, suspended from the ceiling. A cord passes through a partition, and the servant, sitting in an outer room, keeps it in motion like a fan; a fan.

Pū-ran-a, certain Hindu mythological poems.

Put-chuck', the roots of a medical plant, greatly valued in China.

Pway-za', a money-changer. (Hindu.)

Q.

Qual-la, a Malay word signifying the mouth of a river.

R.

Ra-han', a name sometimes given to Burman priests of distinction.

Ra-ja, king, prince, chieftain, nobleman; a title in ancient times given only to the military caste.

Raj-bung'-sies, a tribe of mountaineers in Arracan and vicinity.

Raj-poots, (from *raja putra*, the offspring of a king,) a name which,

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strictly speaking, ought to be limited to the higher classes of the military tribe, but which is now assumed on very slender pretences.

Ran-ny, (corruption of *rajni*,) a queen, princess, the wife of a raja.

Rhoom, a hall of justice, or a magistrate's court, (pronounced by the Burmans, *yōng*.)

Roo-ee, a fish of Bengal, the *rohit cyprinus*.

Ru-pee, silver coin of British India. The *Sicca rupee* is 47 cents 3½ mills. The new, or *Company rupee*, weighs 180 grains troy, or one tola, has one twelfth alloy, and is worth 44½ cents. It is equal to the Madras, Bombay, Arcot, Furukabad, and Sonat rupees, and to fifteen sixteenths of the Sicca rupee.

Rut'h, (pronounced *rut*,) a carriage on two low wheels, drawn by bullocks.

Ry-ot, or *Riot*, a Bengal peasant, cultivator, or subject.

S.

Sago-tree, (*sāgu*, Malay,) in botany, the *palma farinifera*.

Saib, or *Sahib*, (pronounced *sibe*,) a respectful appellation in Hindustan; literally, *lord*, or *master*.

Sa-lam', a Hindu salutation of respect; also used as an act of worship.

Sām-angs', negroes of the Malay peninsula, mixed with Malays.

Sam-pan, a Chinese skiff, or batteau.

Sum-sams, Mahometan aborigines of part of Malaya.

Sā-ny-as'-sies, Hindu devotees and mendicants.

Sap-an' wood, a wood employed for dyeing a fine red or deep orange; in botany, the *cæsalpinia sappan*.

Saw, Karen term of respect, equivalent to "Mr."

Se-bun-dy, an irregular native soldier, or local militiaman, generally employed in the service of the revenue and police.

Seer, a British-Indian weight, equal to 2lbs. 6oz., and nearly equal to the French *kilogramme*.

Seids, descendants of Mahomet, through his nephew Ali and his daughter Fatima.

Sepoy, or *sepahi*, (Persian and Turkish,) a native *infantry* soldier in the British service. The sepahies of the Turks are cavalry.

Serāi, a Hindu caravanserai or choultry, thus named by the Mahometans.

Ser-ā-dau-gye', a Burman secretary or government writer.

Se-rang', a sort of mate among lascars.

Ser-e-dau', a Burman secretary to a great man.

Shā-bun-der, a master attendant, or harbor-master, and generally the king's agent and merchant.

Shas-tras, or *Sāstras*, an inspired or revealed book; also any book of instruction, particularly such as contain revealed ordinances.

Shad-dock, the pumplenose, a huge, bitter orange.

Shea, *Shias*, or *Shiites*, a sect of Mussulmans, followers of Ali.

Sher-eef, or *Sherriffe*, a descendant of Mahomet through Hassan. See *Seids*.

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Shee'-kō, the obeisance made by Burmans to an idol. The palms of the hands are placed together, and solemnly raised to the forehead. According to their feelings, the head is bowed down at the same time, sometimes quite to the earth.

Shi-as. See *Sheas.*

Shin-bin, a teak plank or beam, three or four inches thick.

Shoo-dras, (pronounced *su-dras*,) a low caste.

Shroff, a Hindu money-changer, or banker.

Shrub-dār, a Hindu butler.

Shyans, or *Shans*, inhabitants of the Laos country, a region enclosed between China, Siam, Burmah, and Asam.

Singh, a lion; a distinctive appellation of the khetries, or military caste, now assumed by many barbarous tribes converted by the Brahmins.

Sir-car, a Hindu clerk or writer.

Sir-dar, a chief, captain, leader.

Si-va, or *Mahadeva*, the third person of the Hindu triad, in the character of destroyer; he is a personification of time.

Som-mo-na-Co'-dom, the priest Gaudama.

Son-nites, or *Soonee*, a sect of Mūssulmâns, who revere equally the four successors of Mahomet, while the Shias, Sheas, or Shiites reject the first three as usurpers, and follow Ali.

Sou-ba-dar', a viceroy or governor of a large province; also the title of a native sepoy officer, below an ensign, though the highest rank he can attain.

Srâ-wuks, or *Chawacas*, the laity of the Jain sect.

Star pagoda, a Madras coin, equal to 3½ rupees, or $1,71.

Sū-cū, a nominal Malay coin of 6 fanams, or 60 doits.

Sū-cun'-ne, a Bengal boat-steerer.

Sud-der, the chief seat or head-quarters of government, as distinguished from the *mofussil*, or interior of the country.

Sud-der-Ameen, the highest native judge of a Hindu court.

Sud-der De-wa-ny A-daw-let, the highest native court.

Sū-dra, the fourth caste among the Hindus, comprehending mechanics and laborers. The subdivisions of this caste are innumerable.

Sūm-pit, a long, slender reed, or bamboo, through which the Malays blow arrows, in war and the chase.

Sur-dar, a head bearer. (Hindu.)

Su-ri-ans, the Hindu name for the Nestorians, or Christians of St. Thome.

Sut-ties, self-burning of widows.

Swan-pwan, the Chinese abacus or calculating machine.

Syce, a Hindu hostler, or groom.

Sy-cee', (properly *se-ze*,) a Chinese term for silver of a certain purity.

T.

Ta'-el, (pronounced *tale*,) a Chinese piece of money, equal to about 6 shillings sterling, or $1,48; but its value varies, according to the plenty or scarcity of silver. In weighing, it is the sixteenth of a

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picul. By usage, the tael of commerce is 583½, and that of money 579½ grains troy. The Chinese call it *leang*.

Taing, a Burman measure of 2 miles and 194 yards.

Tank, an artificial pond of water. Some tanks are very large.

Tan-jong, a Malay word signifying a point, cape, or head of land.

Tan-na, (often spelled *thanna*,) a police station; also a military post.

Tan-na-dar, the keeper or commandant of a tanna.

Tat'-ty, a mat curtain. (Hindu.)

Tee, an umbrella, surmounting Boodhist pagodas; ordinarily made of sheet iron, wrought into open-work, and gilded. Round the rim, small bells are suspended, to the clappers of which hang, by short chains, sheet-iron leaves, also gilded. The wind, moving the pendent leaves, strikes the clappers against the bells, and keeps up a pleasant chime. See picture of Tavoy.

Te-mine', a Burman woman's skirt or frock.

Tha-then-a-byng, Burman supreme pontiff.

T'kugs, (pronounced *tug*,) a notorious class of gang-robbers and murderers, in the upper provinces of Hindustan.

Tic-ál'. A Siamese tical is about 60 cents. A Burman weight equal to 252 grains troy. Thirteen Burman ticals equal fifteen Company rupees.

Tif-fin, a slight midday repast; a lunch.

Tin'-dal, a petty officer among lascars.

Tod'-dy, the juice of the *borassus flabelliformis*, (palmyra-tree.)

Tod'-dy-tree, a species of palm, yielding a copious sap, (*toddy*,) which, if drank fresh, is nutritious, but after fermentation becomes highly intoxicating. The inspissated juice is *jaggery*.

Tom-bac, an article of Eastern commerce; native copper, mixed with a little gold.

Ton-jons, a species of sedan chair.

Topas, an Indian-Portuguese.

Tope, a Hindu grove; a Coromandel vessel.

Tri-pang', the Malay term for Biche-de-mer.

Tsal-o-ay', a golden necklace of peculiar construction, worn only by the Burman monarch and the highest nobility, and indicating rank by the number of its chains.

Tu'-an, sir, or gentleman. (Malay.)

Tu-ten-ág'. This name seems differently applied, sometimes to the mixture of copper and zinc of which the Chinese "cash" are made, and sometimes to the *white copper* of China.

U.

U'-ze-na, a Burman measure of twelve miles.

V.

Vai-sy-a, (vulgarly pronounced *byce*,) the third caste among the Hindus, comprehending merchants, traders, and cultivators.

Vá-keel, an ambassador, agent, or attorney.

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Ved, or *Ve-da*, science, knowledge; the sacred books of the Brahminical Hindus, four in number, Rig, Sama, Yajur, and Atharvan.

Ve-dan-ta, a summary and exposition of the Veda.

Ve-ran'-da, a portico.

Viss, a Burman weight of $3\frac{60}{100}$ pounds. This is the English name; the Burmans call it *piak-tha*.

W.

Wat, a Siamese term for a sacred place, within which are pagodas, monasteries, idols, tanks, &c.

Wee, a Karen wizard or juggler, less respected than a Boo-khoo.

Woon-douk', a Burman officer, next below a woongyee.

Woon-gyee', a Burman minister of state.

Y.

Yez-a-that', a written collection of Burman law decisions.

Yo-gee, (same as *Jogee*,) a Hindu devotee.

Yōng, or *Rhoom*, a Burman court-house, or hall of justice.

Z.

Zay'-at, a Burman caravanserai, or public house, where travellers repose, and meetings are held.

Zem-in-dar, a great renter of land from government, who underlets to tenants, who again let to others. He is a trader in produce on a large scale. The zemindar system prevails in many parts of British India, but is a system exceedingly burdensome to the peasantry.

Zem-in-dar', a great landholder. (Hindu.)

Zem-in-dar'-y, an estate belonging to or under the jurisdiction of a zemindar.

Zil-lah, a large district.

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